

THE SCIENCE OF BREATH
AND THE
PHILOSOPHY OF THE TATWAS
(TRANSLATED FROM THE SANSKRIT)
WITH
FIFTEEN INTRODUCTORY & EXPLANATORY ESSAYS
ON
NATURE'S FINER FORCES

(EIGHT RE-PRINTED FROM "THE THEOSOPHIST," WITH
MODIFICATIONS, AND SEVEN NEW.)

BY
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"Its one absolute attribute, which is ITSELF, eternal ceaseless Motion, is called, in esoteric parlance, the 'Great Breath,' which is the perpetual motion of the universe in the sense of limitless ever-present SPACE."—H. P. BLAVATSKY, "The Secret Doctrine."

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P R E F A C E .

A WORD of explanation is necessary with regard to the book now offered to the public. In the 9th and 10th volumes of the Theosophist I wrote certain Essays on "Nature's Finer Forces." The subject of these essays interested the readers of the Theosophist so much that I was asked to issue the series of Essays in book form. On reading the Essays for this purpose I found that in order to make a book they must be almost entirely re-arranged, and perhaps re-written. I was, however, not equal to the task of re-writing what I had once written. I therefore determined to publish a translation of the book in Sanskrit on the Science of Breath and the Philosophy of the Tatwas. As, however, without these Essays the book would have been quite unintelligible, I decided to add them to the book by way of an illustrative introduction. This accordingly has been done. The Essays in the Theosophist have been reprinted with certain additions, modifications, and corrections. Besides, I have written seven more Essays in order to make the explanations more complete and authoritative. Thus there are altogether fifteen introductory and explanatory Essays.

I was confirmed in this course by one more consideration. The book contains a good deal more than the Essays touched upon, and I thought it better to lay all of it before the public.

The book is sure to throw a good deal of light upon the scientific researches of the ancient Aryans of India, and it will leave no doubt in a candid mind that the religion of ancient India had a scientific basis. It is chiefly for this reason that I have drawn my illustrations of the Tatwic Law from the Upanishads.

There is a good deal in the book which can only be shown to be true by long and diligent experiment. Those who are devoted to the pursuit of truth without prejudice will no doubt be ready to wait before they form any opinion about such portions of the book. Others it is useless to reason with.

To the former class of students I have to say one word more. From my own experience I can tell them that the more they study the book, the more wisdom they are sure to find in it, and let me hope that ere long I shall have a goodly number of colleagues, who will with me try their best to explain and illustrate the book still better, and more thoroughly:

RÁMA PRASÁD.

Meerut (India), 5th November, 1889.

NATURE'S FINER FORCES

AND THEIR INFLUENCE ON

HUMAN LIFE AND DESTINY.

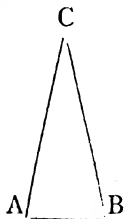
I.—THE TATWAS.

THE *tatwas* are the five modifications of the Great Breath. Acting upon *prakriti* this Great Breath throws it into five states, having distinctive vibratory motions, and performing different functions. The first outcome of the Evolutionary State of *parabrahma* is the *ākāśa tatwa*. After this come in order the *vayu*, the *taijas*, the *apas* and the *prithivi*. They are variously known as *mahabhutas*. The word *ākāśa* is generally translated into English by the word ether. Unfortunately, however, to modern English Science sound is not known to be the distinguishing quality of ether. Some few might also have the idea that the modern medium of light is the same as *ākāśa*. This, I believe, is a mistake. The luminiferous ether is the subtle *taijas tatwa*, and not the *ākāśa*. All the five subtle *tatwas* might no doubt be called ethers, but to use it for the word *ākāśa*, without any distinguishing epithet, is misleading. We might call *ākāśa* the sonoriferous ether, the *vayu* the tangiferous ether,

apas the gustiferous ether, and *prithivi* the odoriferous ether. Just as there exists in the universe the luminiferous ether, an element of refined matter without which it has been found that the phenomena of light find no adequate explanation, so do there exist the four remaining ethers, elements of refined matter, without which it will be found that the phenomena of sound, touch, taste and smell find no adequate explanation.

The luminiferous ether is supposed by Modern Science to be Matter in a most refined state. It is the vibrations of this element that are said to constitute light. The vibrations are said to take place at right angles to the direction of the wave. Nearly the same is the description of the *taijas tatwa* given in the book. It makes this *tatwa* move in an upward direction, and the centre of the direction is, of course, the direction of the wave. Besides, it says that one whole vibration of this element makes the figure of a triangle.

Suppose in the figure



A B is the direction of the wave ; B C the direction of the vibration. C A is the line along which, seeing that in expansion the symmetrical arrangements of the

atoms of a body are not changed, the vibrating atom must return to its symmetrical position in the line A B.

The *taijas latwa* of the Ancients is then exactly the luminiferous ether of the Moderns, so far as the nature of the vibration is concerned. There is no conception, however, of the four remaining ethers, at all events in a direct manner, in Modern Science. The vibrations of *ākāśa*, the sonoriiferous ether, constitute sound; and it is quite necessary to recognise the distinctive character of this form of motion.

The experiment of the bell in a vacuum goes to prove that the vibrations of atmosphere propagate sound. Any other media, however, such as the earth and the metals, are known to transmit sound in various degrees. There must, therefore, be some one thing in all these media which gives birth to sound—the vibration which constitutes sound. That something is the Indian *ākāśa*.*

But *ākāśa* is all-pervading, just as is the luminiferous ether. Why, then, is not sound transmitted to our ears when a vacuum is produced in the bell-jar? The real fact is that we must *make a difference* between the vibrations of the elements which constitute sound and light, etc., and the vibrations of the media which

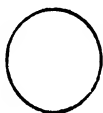
* The reader might be put in mind of the phenomena of the telephone, and still better those of the photophone. It is clear that the rays which transmit sound in the latter are not the *visual* rays of the sun. They are surely *audible* rays. The former are the vibrations of the *luminiferous* ether. What are the latter? The vibrations, of course, of the *sonoriiferous* ether, the constituent of the Indian *prāna*, which is called *ākāśa*.

transmit these impressions to our senses. It is not the vibrations of the ethers—the subtle *tatwas*—that cause our perceptions, but the ethereal vibrations transferred to different media, which are so many modifications of gross matter—the *sthula Mahabhutas*. The luminiferous ether is present just as much in a darkened room as in the space without. The minutest space within the dimensions of the surrounding walls themselves is not void of it. For all this the luminosity of the exterior is not present in the interior. Why? The reason is that our ordinary vision does not see the vibrations of the luminiferous ether. It only sees the vibrations of the media which the ether pervades. The capability of being set into ethereal vibrations varies with different media. In the space without the darkened room the ether brings the atoms of the atmosphere into the necessary state of visual vibration, and one wide expanse of light is presented to our view. The same is the case with every other object that we see. The ether which pervades the object brings the atoms of that object into the necessary state of visual vibration. The strength of the ethereal vibrations which the presence of the sun imparts to the ether pervading our planet is not sufficient to evoke the same state in the dead matter of the darkening walls. The internal ether, divided from the external one by this dead mass, is itself cut off from such vibrations. The darkness of the room is thus the consequence, notwithstanding the presence therein of the luminiferous ether. An electric spark in the vacuum of a bell-

jar must needs be transmitted to our eyes, because the glass of the jar which stands in contact with the internal luminiferous ether has a good deal of the capability of being put into the state of visual vibration, which from thence is transmitted to the external ether and thence to the eye. The same would never be the case if we were to use a porcelain or an earthen jar. It is this capability of being put into the state of visual vibration which in glass and similar objects we call *transparency*.

To return to the sonorous ether (*ākāśa*). Every form of gross matter has, to a certain extent, which varies with varying forms, what we may call *auditory transparency*.

I have now to say something about the nature of the vibrations. Two things must be understood in this connection. In the first place the external form of the vibration is something like the hole of the ear.

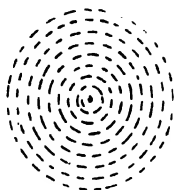


It throws matter which is subject to it, into the form of a dotted sheet.



These dots are little points, rising above the common surface so as to produce microscopic pits in the sheet. It is said to move by fits and starts (*sankrama*), and to

move in all directions (*sarvato-gamē*). It means to say that the impulse falls back upon itself along the line of its former path, which lies on all sides of the direction of the wave.



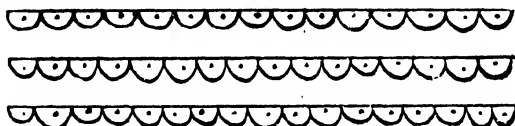
It will be understood that these ethers produce in gross media vibrations similar to their own. The form, therefore, into which the auditory vibrations throw the atmospheric air is a true clue to the form of the ethereal vibration. And the vibrations of atmospheric air discovered by Modern Science are similar.

I come now to the tangiferous ether (*vāyu*). The vibrations of this ether are described as being spherical in form, and the motion is said to be at acute angles to the wave (*tiryak*). Such is the representation of these vibrations on the plane of the paper.



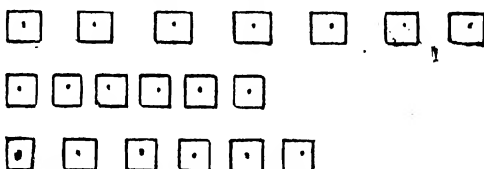
The remarks about the transmission of sound in the case of *ākāśa* apply here too, *mutatis mutandis*. The gustiferous ether (*apas tatva*) is said to resemble in shape the half moon. It is, moreover, said to move

downward. This direction is opposite to that of the luminiferous ether. This force therefore causes contraction. Here is the representation of the *apas* vibrations on the plane of paper.



The process of contraction will be considered when I come to the qualities of the *tatwas*.

The odoriferous ether (*prithivi*) is said to be quadrangular in shape. Thus



This is said to move in the middle. It neither moves at right angles, nor at acute angles, nor upwards, nor downwards, but it moves along the line of the wave. The line and the quadrangle are in the same plane.

These are the forms, and the modes of motion, of the five ethers.

Of the five sensations of men, each of these ethers gives birth to one, thus—

- 1 Akāsa, Sonoriferous ether, Sound.
- 2 Vayu, Tangiferous ether, Touch.
- 3 Taijas, Luminiferous ether, Colour.
- 4 Apas, Gustiferous ether, Taste.
- 5 Prithivi, Odoriferous ether, Smell.

In the process of evolution these co-existing ethers, while retaining their general relative forms, and primary qualities, contract the qualities of the other *tatwas*. This is known as the process of *panchikarana* or division into five.

If we take, as our book does, H. P. R. V. and L. to be the algebraical symbols for (1), (2), (3), (4), (5), respectively, the ethers after *panchikarana* assume the following forms.

$$\begin{array}{c} \text{H} \quad \text{P} \quad \text{R} \quad \text{V} \quad \text{L} \\ (1) \quad \text{H} = \begin{array}{ccccc} - & + & - & + & - \\ 2 & 8 & 8 & 8 & 8 \end{array} \end{array}$$

$$\begin{array}{c} \text{P} \quad \text{H} \quad \text{R} \quad \text{V} \quad \text{L} \\ (2) \quad \text{P} = \begin{array}{ccccc} - & + & - & + & - \\ 2 & 8 & 8 & 8 & 8 \end{array} \end{array}$$

$$\begin{array}{c} \text{R} \quad \text{H} \quad \text{P} \quad \text{V} \quad \text{L} \\ (3) \quad \text{R} = \begin{array}{ccccc} - & + & - & + & - \\ 2 & 8 & 8 & 8 & 8 \end{array} \end{array}$$

$$\begin{array}{c} \text{V} \quad \text{R} \quad \text{H} \quad \text{P} \quad \text{L} \\ (4) \quad \text{V} = \begin{array}{ccccc} - & + & - & + & - \\ 2 & 8 & 8 & 8 & 8 \end{array} \end{array}$$

$$\begin{array}{c} \text{L} \quad \text{V} \quad \text{R} \quad \text{H} \quad \text{P} \\ (5) \quad \text{L} = \begin{array}{ccccc} - & + & - & + & - \\ 2 & 8 & 8 & 8 & 8 \end{array} \end{array}$$

One molecule of each ether, consisting of eight atoms, has four of the original principal ethers, and one each of the remaining four.

The following table will show the five qualities of each of the *tatwas* after *panchikarana*.

	Sound.	Touch.	Taste.	Colour.	Smell.
1) H,	ordinary;
(2) P,	very light;	rather cool;	acid;	the blue of the cloud;	acid.
(3) R,	light;	very hot;	hot;	red;	hot;
(4) V,	heavy;	cool;	astrigent;	white;	astrigent;
(5) L,	deep;	slightly hot.	sweet;	yellow;	sweet;

It might be remarked here that the subtle *tatwas* exist now in the universe on four planes. The higher of these planes differs from the lower in having a greater number of vibrations per second. The four planes are—

1. Physiological (Prána)
2. Mental (Manas)
3. Psychic (Vijnana)
4. Spiritual (Ananda)

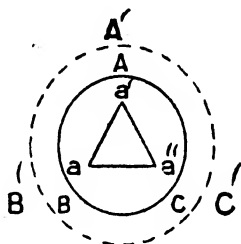
I shall now discuss, however, some of the secondary qualities of these *tatwas*.

1. SPACE.—This is a quality of the *ākāśa tatwa*. It has been asserted that the vibration of this ether is shaped like the hole of the ear, and that in the body thereof are microscopic points (*vindus*). It follows evidently that the interstices between the points serve to give space to ethereal minima, and offer them room for locomotion (*avakasa*).

2. LOCOMOTION (gate) is the quality of the *vayu tatwa*. *Vayu* is a form of motion itself, for motion in all directions is motion in a circle, large or small. The *vayu tatwa* has itself the form of spherical motion. When to the motion which keeps up the form of the

different ethers is added the stereotyped motion of the *vayak*, locomotion is the result.

3. EXPANSION.—This is the quality of the *taijas tatwa*. This follows evidently from the shape and form of motion which is given to this ethereal vibration. Suppose A B C is a lump of metal—



If we apply to it a brand of fire, the luminiferous ether in it is set in motion, and that drives the gross atoms of the lump into similar motion. Suppose *a* is an atom. This being impelled to assume the shape of the *taijas*, vibration goes towards *a'*, and then takes the symmetrical position of *a'''*. Similarly does every point change its place round the centre of the piece of metal. Ultimately the whole piece assumes the shape of A' B' C'. Expansion is thus the result.

4. CONTRACTION.—This is the quality of the *apas tatwa*. As has been remarked before, the direction of this ether is the reverse of the *agni*, and it is therefore easy to understand that contraction is the result of the play of this *tatwa*.

5. COHESIVE RESISTANCE.—This is the quality of the *prithivi tatwa*. This it will be seen is the reverse of *ākāśa*. *Ākāśa* gives room for locomotion, while

prithivi resists it. This is the natural result of the direction and shape of this vibration. It covers up the spaces of the *ākāśa*.

6. SMOOTHNESS is a quality of the *apas tatwa*. As the atoms of any body in contraction come near each other and assume the semi-lunar shape of the *apas*, they must easily glide over each other. The very shape secures for the atoms easy motion.

This, I believe, is sufficient to explain the general nature of the *tatwas*. The different phases of their manifestation on all the planes of life will be taken up in their proper places.

II.—EVOLUTION.

It will be very interesting to trace, according to the theory of the *tatwas*, the development of man, and the formation of the world.

The *tatwas*, as we have already seen, are the modifications of *Swara*. Regarding *Swara*, we find in our book: "In the *Swara* are the *vedas* and the *shastras*, and in the *Swara* is music. All the world is in the *Swara*; *Swara* is the spirit itself." The proper translation of the word *Swara* is *the current of the life-wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *atma* used in the book, itself carries the idea

of eternal motion, coming as it does from the root *at*, eternal motion ; and it may be significantly remarked, that the root *at* is connected with, is in fact simply another form of, the roots *ah*, breath, and *as*, being. All these roots have for their original the sound produced by the breath of animals. In the Science of Breath the technical symbol for inspiration is *sa*, and for expiration *ha*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of life-wave spoken of above is technically called *Hansachasa*, i.e., the motion of *ha* and *sa*. The word HANSA, which is taken to mean God, and is made so much of in many Sanskrit works, is only a symbolic representation of the two eternal processes of life—*ha* and *sa*.

The primeval current of life-wave is, then, the same which in man assumes the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and the involution of the universe.

The book goes on : " It is the *Swara* that has given form to the first accumulations of the divisions of the universe ; the *Swara* causes involution and evolution ; the *Swara* is God Himself, or more properly the great Power (*Maheshwara*). " The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence.

The *Swara* has two different states. The one is known on the physical plane of life as the sun-breath, the other as the moon-breath. I shall, however, at the present stage of evolution designate them as positive and negative respectively. The period during which this current comes back to the point from whence it started is known as day and night of *parabrahma*. The positive or evolutionary period is known as the day of *parabrahma*; the negative or involutionary portion is known as the night of *parabrahma*. These nights and days follow each other without break. The sub-divisions of this period comprehend all the phases of existence, and it is therefore necessary to give here the scale of time according to the Hindu Shastras.

THE DIVISIONS OF TIME.

I shall begin with a *Truti* as the least division of time.

$26\frac{2}{3}$ trutis = 1 nimesha = $\frac{8}{45}$ second.

18 nimeshas = 1 kashtha = $3\frac{1}{5}$ seconds = 8 vipalas.

30 kashtha = 1 kala = $1\frac{3}{5}$ minutes = 4 palas.

30 kala = 1 mahurta = 48 minutes = 2 gharis.

30 mahurtas = 1 day and night = 24 hours = 60 gharis.

30 days and nights and odd hours = 1 Pitruja day and night = 1 month and odd hours.

12 months = 1 Daiva day and night = 1 year = 365 days, 15", 30", 31".

365 Daiva days and nights = 1 Daiva year.

4,800 Daiva years = 1 Satya yuga.

3,600 Daiva years = 1 Treta yuga.

2,400 Daiva years = 1 Dwapara yuga.

1,200 Daiva years = 1 Kali yuga.

12,000 Daiva years = 1 Chaturyugi (four yugas).

12,000 Chaturyugis = 1 Daiva yuga.

2,600 Daiva yugas = 1 day and night of Brahma.

365 Brahmie days and nights = 1 year of Brahma.

71 Daiva yugas = 1 Manwantara.

12,000 Brahmie years = 1 Chaturyugi of Brahma and so on.

200 yugas of Brahma = 1 day and night of parabrahma.

These days and nights follow each other in eternal succession, and hence eternal evolution and involution.

We have thus five sets of days and nights. 1. Parabrahmic, 2. Brahmie, 3. Daiva, 4. Pitrya, 5. Manusha. A sixth is the Manwantaric day, and the Manwantaric night (*pralaya*).

The days and nights of *parabrahma* follow each other without beginning or end. The night (the negative period) and the day (the positive period) both merge into the *susumna* (the conjunctive period) and emerge into the other. And so do the other days and nights. The days all through this division are sacred to the positive, the hotter current, and the nights to the negative, the cooler current. The impressions of names and forms, and the power of producing an impression, lie in the positive phase of existence. Receptivity is given birth to by the negative current.

After being subjected to the negative phase of *parabrahma*, *Prakriti*, which follows *parabrahma* like a shadow, has been saturated with evolutionary receptivity, as the hotter current sets in, changes are

imprinted upon it, and it appears in changed forms. The first imprint which the evolutionary positive current leaves upon *Prakriti* is known as *ākāśa*. Then, by and bye, come into existence the remaining ethers. These modifications of *Prakriti* are the ethers of the first stage.

Into these five ethers, as now constituting the objective plane, works on the current of the Great Breath. A further development takes place. Different centres come into existence. The *ākāśa* throws them into a form which gives room for locomotion. With the beginning of the *vayu tatwa* these elementary ethers are thrown into the form of spheres. This was the beginning of *formation*, or what may also be called solidification.

These spheres are our *Brahmandas*. In them the ethers assume a secondary development. The so-called division into five takes place. Well, but in this Brahmic sphere in which the new ethers have good room for locomotion, the *taijas tatwa* now comes into play, and then the *apas tatwa*. Every *tatwic* quality is generated into, and preserved in, these spheres by these currents. With the *apas* the formation is complete. In process of time we have a centre and an atmosphere. This sphere is the self-conscious universe.

In this sphere, according to the same process, a third ethereal state comes into existence. In the cooler atmosphere removed from the centre another class of centres comes into existence. These divide the Brahmic state of matter into two different states.

After this comes into existence another state of matter whose centres bear the name of *devas* or suns.

We have thus four states of subtle matter in the universe.

1. *Prāna*, life matter, with the sun for centre.
2. *Manas*, mental matter, with the *manu* for centre.
3. *Vijnana*, psychic matter, with *Brahma* for centre.
4. *Ananda*, spiritual matter, with *parabrahma* as the infinite substratum.

Every higher state is positive with regard to the lower one, and every lower one is given birth to by a composition of the positive and negative phase of the higher.

1. *Prāna* has to do with three sets of days and nights in the above division of time.

(a) Our ordinary days and nights.

(b) The bright and dark half of the month which are called the *pitrya* day and night.

(c) The northern and southern halves of the year the day and night of the *devas*.

These three nights acting upon earth-matter impart to it the receptivity of the cool, negative shady phase of life-matter. The respective days coming in after, these nights imprint themselves upon it. The earth herself thus becomes a living being, "having a north pole, in which a central force draws the needle towards itself, and a south pole in which is centred a force which is, so to say, the shade of the north polar centre. It has also always the solar force centred in the eastern half, and the lunar—the shade of the former—centred in the western half.

These centres come, in fact, into existence even before the earth is manifested on the gross plane. So also do the centres of other planets come into existence. As the sun presents himself to the *manu* there come into existence two states of the matter in which the sun lives and moves—the positive and the negative. As the solar *prāna*, after having been for some time subjected to the negative shady state, is subjected in its revolutionary course to the source of its positive phase, *manu*, the figure of *manu* is imprinted upon it. This *manu* is, in fact, the universal mind, and all the planets with their inhabitants are the phases of his existence. Of this, however, more hereafter. At present we see that earth-life or *Terrestrial Prāna* has four centres of force.

The positive phase acting upon it when it has been cooled by the negative current imprints itself upon it, and earth-life in various forms comes into existence. The essays on *prāna* will explain this more clearly.

2. *Manas*: This has to do with *manu*. The suns revolve round these centres with the whole of their atmospheres of *prāna*. This system gives birth to the *lokas* or spheres of life, of which the planets are one class.

These *lokas* have been enumerated by Vyasa in his commentary of the *Yogasutra* (III. *Pada*, 26th *Sutra*).

The aphorism runs thus:—

“By meditation upon the sun is obtained a knowledge of the physical creation.”

On this says the revered commentator.

"There are seven *lokas* (spheres of existence)."

1. The *Bhurloka*. This extends to the *Meru*.

2. *Antarikshaloka*. This extends from the surface of the *Meru* to the *Dhru*, the pole-star, and contains the planets, the *nakstatras*, and the stars.

3. Beyond that is the *swarloka*. This is fivefold and is sacred to *Mahendra*.

4. *Maharloka*. This is sacred to the *Prajapati*.

5. *Janaloka*.

6. *Tapas loka*.

7. *Satya loka*.

} These three are sacred to *Brahma*.

It is not my purpose to try at present to explain the meaning of these *lokas*. It is sufficient for my present purpose to say that the planets, the stars, the lunar mansions are all impressions of *manu*, just as the organisms of the earth are impressions of the sun. The solar *prāna* is prepared for this impression during the *manwantaric* night.

Similarly *Vijnana* has to do with the nights and days of *Brahma*, and *Ananda* with those of *Para-brahma*.

It will thus be seen that the whole process of creation, on whatever plane of life, is performed most naturally by the five *tatwas* in their double modifications, the positive and negative. There is nothing in the universe which the Universal *Tatwic* Law of Breath does not comprehend.

After this very brief exposition of the theory of *tatwic* evolution comes a series of Essays, taking up all the subtle states of matter one by one, and describing

more in detail the working of the *tatwic* law in those planes, and also the manifestations of these planes of life in humanity.

III.—THE MUTUAL RELATION OF THE TATWAS AND OF THE PRINCIPLES.

THE *ākāśa* is the most important of all the *tatwas*. It must, as a matter of course, precede and follow every change of state on every plane of life. Without this there can be no manifestation or cessation of forms. *It is out of ākāśa that every form comes, and it is in ākāśa that every form lives.* The *ākāśa* is full of forms in their potential state. It intervenes between every two of the five *tatwas*, and between every two of the five principles.

The evolution of the *tatwas* is always part of the evolution of a certain definite form. Thus the manifestation of the primary *tatwas* is with the definite aim of giving what we may call a body, a *Prakritic* form to the *Iswara*. In the bosom of the Infinite *parabrahma*, there are hidden innumerable such centres. One centre takes under its influence a certain portion of the Infinite, and there we find first of all coming into existence the *ākāśa tatwa*. The extent of this *ākāśa* limits the extent of the Universe, and out of it the *Iswara* is to come. With this end comes out of this *ākāśa* the *Vayu tatwa*. This pervades the whole Universe and has a certain

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centre which serves to keep the whole expanse together, and separate as one whole, from other universes (*Brahmanāas*).

It has been mentioned, and further on will be more clearly explained, that every *tatwa* has a positive and a negative phase. It is also evident on the analogy of the sun that places more distant from the centre are always negative to those which are nearer. We might say that they are cooler than these, as it will be seen further on that heat is not peculiar to the sun only, but that all the higher centres have a greater amount of heat than even the sun itself.

Well then, in this *Brahmic* sphere of *Vāyu*, except for some space near the *parabrahmic ākāśa*, every atom of the *vāyu* is reacted upon by an opposite force. The more distant and therefore the cooler one reacts upon the nearer and therefore the hotter. The equal and opposite vibrations of the same force cancel each other, and both together pass into the *ākāśic* state. Thus, while some of this space remains filled up by the *Brahmic Vāyu* on account of the constant outflow of this *tatwa* from the *parabrahmic ākāśa*, the remainder is rapidly turned into *ākāśa*. This *ākāśa* is the mother of the *Brahmic agni tatwa*. The *agni tatwa* working similarly gives birth through another *ākāśa* to the *apas*, and this similarly to the *prithivi*. This *Brahmic prithivi* thus contains the qualities of all the preceding *tatwas* besides a fifth one of its own.

The first stage of the Universe, the ocean of psychic matter has now come into existence in its entirety.

This matter is, of course, very, very fine, and there is absolutely no grossness in it as compared with the matter of the fifth plane. In this ocean shines the intelligence of *Iswara*, and this ocean, with everything that might be manifest in it, is the self-conscious universe.

In this psychic ocean, as before, the more distant atoms are negative to the nearer ones. Hence, except a certain space which remains filled with the psychic *prithivi* on account of the constant supply of this element from above, the rest begins to change into an *ākāśa*. This second *ākāśa* is full of what are called *Manus* in their potential state. The *Manus* are so many groups of certain mental forms, the ideals of the various genera and species of life to appear further on. We have to do with one of these.

Impelled by the evolutionary current of the Great Breath, *Manu* comes out of this *ākāśa*, in the same way as *Brahma* did out of the *Parabrahmic ākāśa*. First and uppermost in the mental sphere is the *Vayu*, and then in regular order the *taijas*, the *apas*, and the *prithivi*. This mental matter follows the same laws, and similarly begins to pass into the third *ākāśic* state, which is full of innumerable suns. They come out in the same way, and begin to work on a similar plan, which will be better understood here than higher up.

Everybody can test here for himself that the more distant portions of the solar system are cooler than the nearer ones. Every little atom of *Prāna* is comparatively cooler than the adjacent one towards the

sun from itself. Hence equal and opposite vibrations cancel each other. Leaving, therefore, a certain space near the sun as always filled up with the *tatwas* of *Prāna*, which are there being constantly supplied from the sun, the rest of the *Prāna* passes into the *ākāśic* state.

It might be noted down here that the whole of this *Prāna* is made up of innumerable little *points*. Of these *points* I shall in future speak as *trutis*, and might say here that it is these *trutis* which appear on the terrestrial plane as atoms (*anu* or *paramanu*). They might be spoken of as solar atoms. These solar atoms are of various classes according to the prevalence of one or more of the constituent *tatwas*.

Every point of *Prāna* is a perfect picture of the whole ocean. Every other point is represented in every point. Every atom has, therefore, for its constituents, all the four *tatwas*, in varying proportions according to its position in respect of others. The different classes of these solar atoms appear on the terrestrial plane as the various elements of chemistry.

The spectrum of every terrestrial element reveals the colour or colours of the prevalent *tatwā* or *tatwas* of a solar atom of that substance. The greater the heat to which any substance is subjected the nearer does the element approach its solar state. Heat destroys for the time being the terrestrial coatings of the solar atoms.

The spectrum of sodium thus shows the presence of the yellow *prithivi*, that of lithium, the red *agni*, and

the yellow *prithivi*, that of *Cs.*, the red *agni*, the green admixture, the yellow *prithivi*, and the blue *vayu*. Rubidium shows red, orange, yellow, green, and blue, *i.e.*, the *agni, prithivi* and *agni, prithivi, vayu* and *prithivi*, and *vayu*. These classes of solar atoms which make up all put altogether, the wide expanse of the solar *prāna*, pass into the *ākāśic* state. While the sun keeps up a constant supply of these atoms, those that are passing into the *ākāśic* state pass on the other side into the planetary *vayu*. Certain measured portions of the solar *ākāśa* naturally separate themselves from others, according to the differing creation which is to appear in those portions. These portions of *ākāśa* are called *lokas*. The earth itself is a *loka* called the *Bhurloka*. I shall take up the earth for further illustration of the law.

That portion of the solar *ākāśa* which is the immediate mother of the Earth, first gives birth to the terrestrial *Vayu*. Every element is now in the state of the *Vayu tatva*, which may now be called gaseous. The *Vayu tatva* is spherical in shape, and thus the gaseous planet bears similar outlines. The centre of this gaseous sphere keeps together round itself the whole expanse of gas. As soon as this gaseous sphere comes into existence, it is subjected to the following influences among others.

1. The superposed influence of the solar heat.
2. The internal influence of the more distant atoms on the nearer ones and *vice versa*.

The first influence has a double effect upon the gaseous sphere. It imparts more heat to the nearer

hemisphere than to the more distant one. The superficial air of the nearer hemisphere having contracted a certain amount of solar energy, rises towards the sun. Cooler air from below takes its place. But where does the superficial air go? It cannot pass beyond the limit of the terrestrial sphere, which is surrounded by the solar *ākāśa* through which comes a supply from the solar *Prāna*. It therefore begins to move in a circle, and thus a rotatory motion is established in the sphere. This is the origin of the earth's rotation upon its axis.

Again, as a certain amount of the solar energy is imparted to the gaseous terrestrial sphere, the impulse of the upward motion reaches the centre itself. That centre itself therefore, and along with it the whole sphere, moves towards the sun. It cannot, however, go on in this direction, for a nearer approach would destroy that balance of forces which gives the earth its peculiarities. A *loka* which is nearer to the sun than our planet cannot have the same conditions of life. Hence, while the sun draws the earth towards himself, those laws of life which have given it a constitution, on which ages must roll on, keep it in the sphere they have assigned to it. Two forces thus come into existence. Drawn by one the earth would go towards the sun; checked by the other it must remain where it is. These are the centrifugal and the centripetal forces, and their action results in giving the earth its annual revolution.

Secondly, the internal action of the gaseous atoms upon each other ends in the change of the whole gaseous

sphere, except the upper portion, into the *ākāśic* state. This *ākāśic* state gives birth to the Igneous (pertaining to the *agni tatwa*) state of terrestrial matter. This changes similarly into the *apas*, and this again into the *prithivi*.

The same process obtains in the changes of matter with which we are now familiar. An example will better illustrate the whole law.

Take ice. This is solid, or what the Science of Breath would call in the state of *prithivi*. One quality of the *prithivi tatwa*, the reader will remember, is cohesive resistance. Let us apply heat to this ice. This heat as it passes into the ice is indicated by the thermometer. When the temperature rises to 78° , the ice changes its state. But the thermometer no longer indicates the same amount of heat. 78° of heat have become latent.

Let us now apply 536° of heat to a pound of boiling water. As is generally known, this great quantity of heat becomes latent while the water passes into the gaseous state.

Now let us follow the reverse process. To gaseous water let us apply a certain amount of cold. When this cold becomes sufficient entirely to counteract the heat which keeps it in the gaseous state, the vapour passes into the *ākāśic* state, and from thence into the *taijas* state. It is not necessary that the whole of the vapour should *at once* pass into the next state. The change is gradual. As the cold is gradually passing into the vapour, the *taijas* modification is gradually appearing

out of, and through the intervention of the *ākāśa*, into which it had passed during latency. This is being indicated on the thermometer. When the whole has passed into the igneous state, and the thermometer has indicated 536° , the second *ākāśa* comes into existence. Out of this second *ākāśa* comes the liquid state at the same temperature, the whole heat having again passed into the *ākāśic* state, and therefore no longer indicated by the thermometer.

When cold is applied to this liquid, heat again begins to come out, and when it reaches 78° , this heat having come out of and through the *ākāśa*, into which it had passed, the whole liquid has passed into the igneous state. Here it again begins to pass into the *ākāśic* state. The thermometer begins to fall down, and out of this *ākāśa* begins to come the *prithivi* state of water—ice.

Thus we see that the heat which is *given out* by the influence of cold passes into the *ākāśic* state, which becomes the substratum of a higher phase, and the heat which is *absorbed* passes into another *ākāśic* state, which becomes the substratum of a lower phase.

It is in this way that the terrestrial gaseous sphere changes into its present state. The experiment described above points out many important truths about the relation of these *tatwas* to each other.

First of all it explains that very important assertion of the Science of Breath which says that every succeeding *tatwic* state has the qualities of all the foregoing *tatwic* states. Thus we see that as the

gaseous state of water is being acted upon by cold, the latent heat of steam is being cancelled and passing into the *ākāśic* state. This cannot but be the case, since equal and opposite vibrations of the same force always cancel each other, and the result is the *ākāśa*. Out of this comes the *taijas* state of matter. This is that state in which the latent heat of steam becomes patent. It will be observed this state has no permanence. The *taijas* form of water, as indeed of any other substance, cannot exist for any length of time, because the major part of terrestrial matter is in the lower and therefore more negative states of *apas* and *prithivi*, and whenever for any cause any substance passes into the *taijas* state, the surrounding objects begin at once to re-act upon it with such force as at once to force it into the next *ākāśic* state. Those things which now live in the normal state of the *apas* or the *prithivi* find it quite against the laws of their existence to remain, except under external influence, in the *taijas* (igneous) state. Thus an atom of gaseous water before passing into the liquid state has already remained in the three states, the *ākāśic*, the gaseous, and the *taijas*. It must, therefore, have all the qualities of the three *tatwas*, and so it no doubt has. Cohesive resistance is only wanted, and that is the quality of the *prithivi tatwa*.

Now when this atom of liquid water passes into the icy state, what do we see? All the states which have preceded must again show themselves. Cold will cancel the latent heat of the liquid state, and the *ākāśic*

state will come out. Out of this *ākâśic* state is sure to come the gaseous state. This *gaseous* (*Vayava*) state is evidenced by the gyrations and other motions which are set up in the body of the liquid by the mere application of the cold. The motion, however, is not of very long duration, and as they are ceasing (passing into the *ākâśic* state) the *taijas* state is coming out. This, too, however, is not of long duration, and as this is passing into the *ākâśic* state, the ice is coming into existence.

It will be easy to see that all the four *states* of terrestrial matter exist in our sphere. The gaseous (*Vayava*) is there in what we call now the atmosphere ; the igneous (*taijas*) is the normal temperature of earth life ; the liquid (*apas*) is the ocean ; the solid (*parthiva*) is the *terra firma*. None of these states, however, exists quite isolated from the other. Each is constantly invading the domain of the other, and thus it is difficult to find any portion of space filled up only with matter in one state. The two adjacent *tatwas* are found intermixed with each other to a greater extent than those that are removed from each other by an intermediate state. Thus *prithivi* will be found mixed up to a greater extent with water than with *āgni* and *vayu*, *apas* with *āgni* than with *vayu*, and *vayu* with *āgni* more than with any other. It would thus appear from the above, according to the science of *Tatwas*, that the flame and other luminous bodies on earth are not in the *terrestrial taijas* (igneous) state. They are in or near the solar state of matter.

IV. PRANA.

The centres of Prāna; the nades; the tatwic centres of life; the ordinary change of breath.

Prāna, as already expressed, is that state of *Tatwic* matter which surrounds the sun, and in which move the earth and other planets. It is the state next higher than matter in the terrestrial state. The terrestrial sphere is separated from the solar *Prāna* by an *ākāśa*. This *ākāśa* is the immediate mother of the terrestrial *vayu* whose native colour is blue. It is on this account that the sky looks blue.

Although at this point in the heavens, the *Prāna* changes into the *ākāśa*, which gives birth to the terrestrial *Vayu*, the rays of the sun which fall on the sphere from without are not stopped in their inward journey. They are refracted, but move onwards into the terrestrial sphere all the same. Through these rays the ocean of *Prāna*, which surrounds our sphere, exerts upon it an organizing influence.

The terrestrial *Prāna*—the earth-life which appears in the shape of all the living organisms of our planet—is, as a whole, nothing more than a modification of the solar *Prāna*.

As the earth moves round her own axis and round the sun, twofold centres are developed in the terrestrial *Prāna*. During the diurnal rotation every place, as it is subjected to the direct influence of the sun, sends forth the positive life-current from the *East to*

the West. During the night the same place sends forth the negative current.

In the annual course the positive current travels from the *North to the South* during the six months of summer—the day of the *devas*—and the negative during the remaining six months—the night of the *devas*.

The North and East are thus sacred to the positive current ; the opposite quarters to the negative current. The sun is the lord of the positive current, the moon that of the negative, because the negative solar *prāna* comes during the night to the earth from the moon.

The *terrestrial prāna* is thus an ethereal being with double centres of work. The first is the northern, the second the southern. The two halves of these centres are the eastern and western centres. During the six months of summer the current of life runs from the North to the South, and during the months of winter the negative current goes the other way.

With every month, with every day, with every *nimesha* this current completes a minor course, and while this current continues in its course the diurnal rotation gives it an eastern or a western direction. The northern current runs during the day of man from East to West, during the night from West to East. The directions of the other current are respectively opposite to the above. So practically there are only two directions—the eastern and western. The difference of the northern and southern currents is not practically felt in terrestrial life. These two

currents produce in the terrestrial *prāna* two distinguishable modifications of the composing ethers. The rays of either of these ethereal modifications proceeding from their different centres run into each other—the one giving life, strength, form, and other qualities to the other. Along the rays emerging from the northern centre, run the currents of the positive *prāna*; along those emerging from the southern, the currents of the negative *prāna*. The eastern and western channels of these currents are respectively called *Pīngalā* and *Idā*, two of the celebrated *nādes* of the *Tāntrists*. It will be better to discuss the other bearings of *Prāna*, when we have localized it in the human body.

The influence of this terrestrial *Prāna* develops two centres of work in the gross matter which is to form a human body. Part of the matter gathers round the northern, and part round the southern centre. The northern centre develops into the *brain*; the southern into the heart. The general shape of the terrestrial *Prāna* is something like an ellipse. In this the northern focus is the brain; the southern the heart. The column along which the positive matter gathers up runs between these foci.

The line in the middle is the place where the eastern and western—right and left—divisions of the column join. The column is the medulla oblongata. The central line is also *susumnā*, the right and left divisions the *Pīngalā* and *Idā*. The rays of *Prāna* which diverge either way from these *nādes* are only their

ramifications, and constitute together with them the nervous system.

The negative *Prána* gathers round the southern centre. This, too, takes a form similar to the former. The right and left divisions of this column are the right and left divisions of the heart.

Each division has two principal ramifications, and each ramification again ramifies into others. The two openings either way are one a vein, and one an artery, the four opening into four chambers—the four petals of the lotus of the heart. The right part of the heart again, with all its ramifications, is called *Pingalá*, the left *Idá*, and the middle part *susumna*.

There is reason to think, however, that the heart only is spoken of as the lotos, while the three foregoing names are set apart for the nervous system. The current of *Prána* works forward and backward, in and out. The cause of this lies in the momentary changes of the being of *Prána*. As the year advances, every moment a change of state takes place in the TERRESTRIAL PRANA, on account of the varying strengths of the solar and lunar currents. Thus, every moment is, strictly speaking, a new being of *Prána*. As Buddha says, all life is momentary. The Moment which is the first to throw into matter the germ which will develop the two centres is the first cause of organized life. If the succeeding Moments are friendly in their *tatwic* effect to the first cause, the organism gains strength and develops; if not, the impulse is rendered fruitless. The general effect of

these succeeding moments keeps up general life ; but the impulse of any one moment tends to pass off as the others come in. A system of forward and backward motion is thus established. One *Moment of Prāna* proceeding from the centre of work goes to the farthest ends of the gross vessels—nerves and blood-vessels—of the organism. The succeeding moment gives it, however, the backward impulse. A few moments are taken in the completion of the forward impulse, and the determination of the backward one. This period differs in different organisms. As the *Prāna* runs forward, the lungs inspire ; as it recedes, the process of expiration sets in.

The *Prāna* moves in the *Pingalā* when it moves from the northern centre towards the east, and from the southern towards the west ; it moves in *Idā* when it moves from the northern centre towards the west, and from the southern centre towards the east. This means that in the former case the *Prāna* moves from the brain, towards the right, through the heart, to the left and back to the brain ; and from the heart to the left through the brain to the right back to the heart. In the latter the case is the reverse. To use other terms. In the former case the *Prāna* moves from the nervous system to the right through the system of blood-vessels to the left, and back again to the nervous system ; or, from the system of blood-vessels to the left through the nervous system to the right, and back again to the system of blood-vessels. These two currents coincide. In the latter the case is the reverse.

The left part of the body containing both the nerves and the blood-vessels may be called *Idá*, the right the *Pingalá*. The right and left bronchi form as well the part respectively of *Pingalá* and *Idá*, as any other parts of the right and left divisions of the body. But what is *susumna*? One of the names of *susumna* is *sandhi*, the place where the two—*Idá* and *Pingalá*—join. It is really that place from which the *Prána* may move either way—right or left—or, under certain conditions, both ways. It is that place which the *Prána* must pass when it changes from the right to the left and from the left to the right. It is therefore, both the spinal canal and the cardiac canal. The spinal canal extends from the *Brahmarandhra*, the northern centre of *Prána* through the whole vertebral column (*Brahmadanda*). The cardiac canal extends from the southern centre midway between the two lobes of the heart. As the *Prána* moves from the spinal canal towards the right hand to the heart, the right lung works; the breath comes in and goes out of the right nostril. When it reaches the southern canal, you cannot feel the breath out of either nostril. As, however, it goes out of the cardiac canal to the left, the breath begins to come out of the left nostril, and flows through that until the *Prána* again reaches the spinal canal. There, again, you cease to feel the breath out of either nostril. The effect of these two positions of *Prána* is identical upon the flow of breath, and, therefore, I think that both the northern and southern canals are designated by

susumna. If we may speak in this way, let us imagine a plane passes midway between the spinal and cardiac canals. This plane will pass through the hollow of the *susumna*. But let it be understood that there is no such plane in reality. It will perhaps be more correct to say that as the rays of the positive *Idá* and *Pingalá* spread either way as nerves, and those of the negative as blood-vessels, the rays of the *susumna* spread all over the body midway between the nerves and blood-vessels, the positive and negative *nades*. The following is the description of *susumna* in the *Science of Breath* :—

“When the breath goes in and out, one moment by the left and the other by the right nostril, that too is *susumna*. When *Prána* is in that *nade* the fires of earth burn; this is called *vishuva*. When it moves one moment in the right, and the other in the left, let it be called the *Unequal State* (*vishamabhava*); when it moves through both at once, the wise have called it *shuva*.”

Again : “(It is *susumna*) at the time of the passing of the *Prána* from the *Idá* into the *Pingalá*, or *vice versa*; and also of the change of one *tatwa* into another.”

Then the *susumna* has two other functions. It is called *vedo-veda* in one of its manifestations, and *andhyasandhi* in the other. As, however, the right and left directions of the cardiac *Prána* coincide with the left and right of the spinal current, there are some writers who dispense with the double *susumna*.

According to them the spinal canal alone is the *susumna*. The *Uttaragita* and the *Latachakra nirupana* are works of this class. This method of explanation takes away a good deal of difficulty. The highest recommendation of this view is its comparative simplicity. The right side current from the heart, and the left side current from the spine, may both, without any difficulty, be reckoned as the left side spinal currents, and so may the remaining two currents be reckoned as the right side spinal currents.

One more consideration is in favour of this view. The nervous system represents the sun, the system of blood-vessels the moon. Hence the real force of life dwells in the nerves. The positive and negative—the solar and lunar—phases of life matter are only different phases of *Prāna*, the solar matter. The more distant and, therefore, the cooler matter is negative to the nearer, and, therefore, the hotter. It is solar life which manifests itself in the various phases of the moon. To pass out of technicalities, it is nervous force which manifests itself in various forms, in the system of blood-vessels. The blood-vessels are only the receptacles of nervous force. Hence, in the nervous system, the real life of the gross body are the true *Idā*, *Pingalā*, and *susumna*. These are, in such case, the spinal column, and the right and left sympathetics, with all their ramifications throughout the body.

The development of the two centres is thus the first stage in the development of the foetus. The matter

which gathers up under the influence of the northern centre is the spinal column ; the matter which gathers up round the southern centre is the heart. The diurnal rotation divides these columns or canals into the right and left divisions. Then the correlative influence of these two centres upon each other develops an upper and lower a division in each of these centres. This happens somewhat in the same way, and on the same principle, as a Leyden jar is charged with positive electricity by a negative rod. Each of these centres is thus divided into four parts : 1. The right side positive. 2. The left side positive. 3. The right side negative. 4. The left side negative. In the heart these four divisions are called the right and left auricles and ventricles. The *Tantras* style these four divisions the four petals of the cardiac lotus, and indicate them by various letters. The positive petals of the heart form the centre from which proceed the positive blood-vessels—the arteries ; the negative petals are the starting points of the negative blood-vessels—the veins. This negative *prāna* is pregnant with ten forces : 1. PRĀNA. 2. APANA. 3. SAMANA. 4. VYANA. 5. UDANA. 6. KRIKILA. 7. NAGA. 8. DEVADATTA. 9. DHAVANJAYA. 10. KURMA. These ten forces are called *vayus*. The word *vayu* is derived from the root *va* to move, and means nothing more than *a motive power*. The *Tantrists* do not mean to give it the idea of a gas. Hence I shall speak in future of these *vayus* as the forces or motive powers of *prāna*. These ten manifestations

of *Prāna* are by some reduced to the first five alone, holding that the remaining ones are only modifications of the former, which are the all-important of the functions of *prāna*. This, however, is only a question of division. From the left side positive petal the *prāna* gathers up into a *nadi* which ramifies within the chest into the lungs, and again gathers up into a *nadi* which opens into the right side negative petal. This entire course forms something like a circle (*chakra*). This *nadi* is called in modern science the pulmonary artery and vein. Two lungs come into existence by the alternate workings of the positive and negative *prānas* of the eastern and western powers.

Similarly from the right side positive petal branch several *nadis*, which go both upwards and downwards in two directions--the former under the influence of the northern, the latter under the influence of the southern powers. Both these *nadis* open after a circular march throughout the upper and lower portions of the body into the left side negative petal.

Between the left side positive and the right side negative petal is one *chakra* (disc). This *chakra* comprises the pulmonary artery, the lungs, and the pulmonary vein. The chest gives room to this *chakra*, which is positive with respect to the lower portions of the body, in which run the ramifications of the lower *chakra*, which latter joins the right side positive and the left side negative petals.

In the above *chakra* (in the cavity of the chest) is the seat of *prāna*, the first and most important of the

in manifestations. Inspiration and expiration being the true index to the changes of *prāna*, the pulmonary manifestations thereof have the same name. With the changes of *prāna* we have a corresponding change in the other functions of life. The lower negative *chakra* contains the principal seats of some of the other manifestations of life. This *apana* is located in the long intestine; *samana* in the navel; and so on.

Also *udana* is located in the throat; *vyana* all over the body. *Udana* causes belching; *kurma* in the eyes causes them to shut and open; *krikila* in the stomach causes hunger. In short, proceeding from the four petals of the heart we have an entire network of these blood-vessels. There are two sets of these blood-vessels lying side by side in every part of the body, connected by innumerable little channels—the capillaries.

We read in the *Prasnopnīsat*:—"From the heart ramify the) *nadis*. Of these there are 101 principal ones (*Pradhana nadis*). Each of these branches into 10. Each of these again into 72,000."

Thus, there are 10,100 branch *nadis*, and 727,200,000 still smaller ones, or what are called twig-*nadis*. The terminology is imitated from a tree. There is the root at the heart. From these proceed various stems. These ramify into branch, and these again into twig-vessels; all these *nadis* put together are 727,210,201.

Now, of these the one is the *susumna*; the rest are divided half and half over the two halves of the body. As we read in the *Kathopnīshat*, 6th *valli*, 16th *mantra*, A hundred and one *nadis* are connected with the

heart. Of these one passes out into the head. Going out by that one becomes immortal. The others become the cause in sending the life principle out of various other states."

This one that goes to the head, remarks the commentator, is the *susumna*. The *susumna* then is that *nadi* whose nervous substratum or reservoir of force is the spine. Of the remaining principal *nadis*, the *Idá* is the reservoir of the life force which works in the left part of the body, having fifty principal *nadis*. So also has the right part of the body fifty principal *nadis*. These go on dividing as above. The *nadis* of the third degree become so minute as to be only visible by a microscope. The ramifications of the *susumna* all over the body serve during life to carry the *prána* from the positive to the negative portions of the body, and *vice versá*. In case of blood these are the modern capillaries.

The Vedantins take, of course, the heart to be the starting point of this ramification. The Yogis, however, proceed from the navel. Thus in the book on the Science of Breath we read :—

"From the root in the navel proceed 72,000 *nadis* spreading all over the body. There sleeps the goddess Kundali like a serpent. From this centre (the navel) ten *nadis* go upwards, ten downwards, and two and two crookedly." The number 72,000 is the result of their own peculiar reckoning. It matters little which division we adopt if we understand the truth of the case.

Along these *nadis* run the various forces which form and keep up the physiological man. These channels

gather up into various parts of the body as centres of the various manifestations of *prāna*. It is like water falling from a hill, gathering into various lakes, each lake letting out several streams. These centres are :—

1. Hand power centres. 2. Foot power centres.
3. Speech power centres. 4. Excretive power centres.
5. Generative power centres. 6. Digestive and absorbing power centres.
7. Breathing power centres.
8. The five sense power centres.

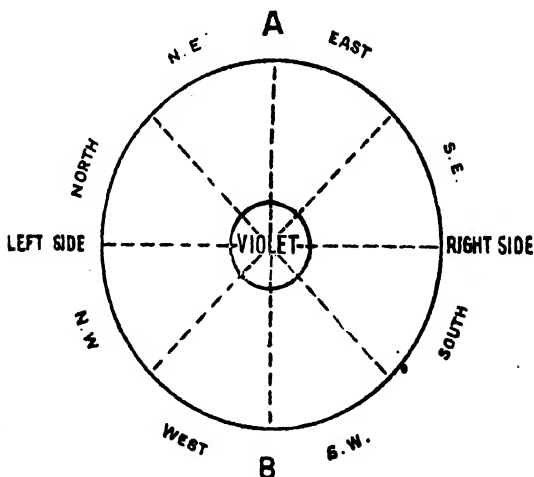
Those of these *nadis* which proceed to the outlets of the body perform the most important functions of the body, and they are hence said to be the ten principal ones in the whole system. These are :—

1. Gandhari goes to the left eye.
2. Hastijihva goes to the right eye.
3. Pasta goes to the right ear.
4. Yashaswani goes to the left ear.
5. Alamhusa, or alammukha (as it is variously spelt in one MS.), goes to the mouth. This evidently is the alimentary canal.
6. Kuhú. This goes to the generative organs.
7. Shankhini goes to the excretive organs.
8. Idá : this is the *nadi* which leads to the left nostril of the nose.
9. Pingalá : this is the one which leads to the right nostril. It appears that these names are given to these local *nadis*, for the same reason that the pulmonary manifestation of *prāna* is known by the same name.

10. Susumna. This has already been explained in its various phases and manifestations.

There are two more outlets of the body, which receive their natural development in the female--the breasts. It is quite possible that the *nadi Danini*, of which no specific mention has been made, might go to one of these. Whatever it be, the principle of the division and classification is clear, and this is something actually gained.

Centres of moral and intellectual powers also exist in the system. Thus we read in the Vishramopnishat (*The following figure will serve to illustrate the translation*):---



1. "While the mind rests in the eastern portion (or petal), which is white in colour, then it is inclined towards patience, generosity, and reverence.

2. "While the mind rests in the south-eastern portion, which is red in colour, then it is inclined towards sleep, torpor, and evil inclination.

3. "While the mind rests in the southern portion, which is black in colour, then it is inclined towards anger, melancholy, and bad tendencies.

4. "While the mind rests in the south-western portion, which is blue in colour, then it is inclined towards jealousy and cunning.

5. "While the mind rests in the western portion, which is brown in colour, then it is inclined towards smiles, amorousness, and jocoseness.

6. "While the mind rests in the north-western portion, which is indigo in colour, then it is inclined towards anxiety, restless dissatisfaction, and apathy.

7. "While the mind rests in the northern portion, which is yellow in colour, then it is inclined towards love and enjoyment and adornment.

8. "While the mind rests in the north-eastern portion, which is white in colour, then it is inclined towards pity, forgiveness, reflection, and religion.

9. "While the mind rests in the sandhis (conjunctions) of these portions, then disease and confusion in body and home, and the mind inclines towards the three humours.

10. "While the mind rests in the middle portion, which is violet in colour, then Consciousness goes beyond the qualities (the three qualities of *Maya*), and it inclines towards Intelligence."

NATURE'S FINER FORCES.

When any one of these centres is in action the mind is conscious of the same sort of feelings, and inclines towards them. Mesmeric passes serve only to excite these centres.

These centres are located in the head as well as in the chest, and also in the abdominal region and the loins, etc.

It is these centres, together with the heart itself, that bear the name of *padmas* or *kamalas* (lotuses). Some of these are large, some small, very small. A *tantric* lotus is the type of a vegetable organism, a root with various branches. These centres are the reservoirs of various powers, and hence the roots of the *padmas*; the *nadis* ramifying from these centres are their various branches.

The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by blood-vessels. But the only difference between the nerves and the blood-vessels is the difference between the vehicles of the positive and negative *prānas*. The nerves are the positive, the blood-vessels the negative system of the body. Wherever there are nerves there are corresponding blood-vessels. Both of them are indiscriminately called *nadis*. One set has for its centre the lotus of the heart, the other the thousand-petalled lotus of the brain. The system of blood-vessels is an exact picture of the nervous system; is, in fact, only its shade. Like the heart the brain has its upper and lower divisions—the cerebrum and the

cerebellum—and, as well, its right and left divisions. The nerves going to every part of the body and coming back from thence together with those going to the upper and lower portions correspond to the four petals of the heart. This system too, then, has as many centres of energy as the former. Both these centres coincide in position. They are, in fact, the same—the nervous plexuses and ganglia of modern anatomy. Thus, in my opinion, the *tantric padmas* are not only the centres of nervous power—the positive northern *prāna*—but as well and necessarily of the negative *prāna*.

The translation of the Science of Breath which is now presented to the reader has two sections enumerating the various actions which are to be done during the flow of the positive or the negative breath. They show nothing more than what can in some cases be very easily verified, that certain actions are better done by positive energy, and others by negative energy. The taking in of chemicals and their changes are actions, as well as any others. Some of the chemicals are better assimilated by the negative*, others by the positive† *Prāna*. Some of our sensations produce more lasting effects upon the negative, others upon the positive *prāna*.

PRĀNA has now arranged the gross matter in the womb into the nervous and blood-vessel systems. The *Prāna*, as has been seen, is made of the five *tatwas*,

* For example, milk and other fatty substances.

† Other food, that which is digested in the stomach.

and the *nadis* serve only as lines for *tatwic* currents to run on. The centres of power noticed above are centres of *tatwic* power. The *tatwic* centres in the right part of the body are solar, those in the left lunar. Both these solar and lunar centres are of five descriptions. Their kind is determined by what are called the nervous ganglia. The semi-lunar ganglia are the reservoirs of the *apas tatwa*. Similarly we have the reservoirs of the other forces. From these central reservoirs the *tatwic* currents run over the same lines, and do the various actions allotted to them in physiological economy.

Everything in the human body which has more or less of *cohesive resistance* is made up of the *prithivi tatwa*. But in this the various *tatwas* work imprinting differing qualities upon the various parts of the body.

The *vayu tatwa*, among others, performs the functions of giving birth to, and nourishing the skin; the positive gives us the positive, and the negative the negative skin. Each of these has five layers :

1. Pure *vayu*. 2. *Vayu-agni*. 3. *Vayu-prithivi*.
4. *Vayu-apas*. 5. *Vayu-ākāśa*. These five classes of cells have the following figures :—

1. Pure Vayu :—This is the complete sphere of the Vayu.



2. Vayu-Agni. The triangle is superposed over the sphere, and the cells have something like the following shape.



3. Vayu-prithivi. This is the result of the superposition of the quadrangular prithivi over the spherical Vayu.



4. Vayu-apas. Something like an ellipse, the semi-moon superposed over the sphere.



5. Vayu-âkâśa. The sphere flattened by the superposition of the circle and dotted.



A microscopic examination of the skin will show that the cells of the skin have this appearance.

Similarly are bone, muscle and fat given birth to by the *prithivi*, the *agni*, and the *apas*. *Âkâśa* appears in various positions. Wherever there is any room for any substance, there is *âkâśa*. The blood is a mixture of nutritive substances kept in the fluidic state by the *apas tatwa* of *Prâna*.

It is thus seen that while Terrestrial *Prâna* is an exact manifestation of the Solar *Prâna*, the human

manifestation is an exact manifestation of either. The microcosm is an exact picture of the macrocosm. The four petals of the lotus of the heart branch really into twelve *nadis* (K, Kh, g, gh, n, K, Kh, j, jh, n, t, th). Similarly the brain has twelve pairs of nerves. These are the twelve signs of the Zodiac, both in their positive and negative phases. In every sign the sun rises 31 times. We have therefore 31 pairs of nerves. Instead of pairs we speak in the language of the Tantras of *chakras* (discs or circles). Wherever these 31 *chakras* connected with the 12 pairs (*chakras*) of nerves in the brain, pass throughout the body, we have running side by side the blood-vessels proceeding from the 12 *nadis* of the heart. The only difference between the spinal and cardiac *chakras* is that the former lie crosswise, while the latter lie lengthwise in the body. The sympathetic chords consist of lines of *tatwic* centres—the padmas or kamals. These centres lie in all the 31 *chakras* noticed above. Thus from the two centres of work—the brain and the heart—the signs of the Zodiac in their positive and negative aspects—a system of *nadis* branches off. The *nadis* from either centre run into one another so much that one set is found always side by side with the other. The 31 *chakras* of the spine are brought into existence, and correspond with the 31 sunrises, and those of the heart with the 31 sunsets of the zodiacal signs. In these *chakras* are various *tatwic* centres; one set is positive, the other is negative. The former owe allegiance to the brain, with which they are connected by the sympathetic chords;

the latter owe allegiance to the heart, with which they have a various connection. This double system is on the right side called *Pingalā*, on the left *Idā*. The ganglia of the *āpas* centres are semi-lunar, those of the *taijas*, the *vayu*, the *prithivi*, and the *ākāśa* respectively triangular, spherical, quadrangular, and circular. Those of the composite *tatwas* have composite figures. Each *tatwic* centre has ganglia of all the *TATWAS* surrounding it.

In this system of *nadis* moves *PRĀNA*. As the sun passes into the sign of Aries in the Macrocosm, the *Prāna* passes into the corresponding *nadis* (nerves) of the brain. From thence it descends every day towards the spine. With the rise of the sun it descends into the first spinal *chakra* towards the right. It thus passes into the *Pingalā*. Along the nerves of the right side it moves, passing at the same time little by little into the blood-vessels. Up to the noon of every day the strength of this *Prāna* is greater in the nervous than in the venous *chakra*. At noon they become of equal strength. In the evening (with sunset), the *Prāna* with its entire strength has passed into the blood-vessels. From thence it gathers up into the heart, the negative southern centre. It then spreads into the left side blood - vessels, passing gradually into the nerves. At midnight the strength is equalized ; in the morning (*pratahsandhya*) the *prāna* is just in the spine ; from thence it begins to travel along the second *chakra* (disc, circle). This is the course of the solar current of *prāna*. The moon

gives birth to other minor currents. The moon moves twelve odd times more than the sun. Therefore while the sun passes over one *chakra* (i.e., during 60 *gharis*—day and night), the moon passes over twelve odd *chakras*. Therefore we have twelve odd changes of *prāna* during twenty-four hours. Suppose the moon too begins in Aries, she begins like the sun in the first *chakra*, and takes 58 m. 4 s. in reaching from the spine to the heart, and as many minutes from the heart back to the spine.

Both these *prānas* move in their respective courses along the *tatwic* centres above spoken of. Either of them is present at any one time all over the same class of *tatwic* centres, in any one part of the body. It manifests itself first in the *vayu* centres, then in the *taijas*, thirdly in the *prithivi*, and fourthly in the *apas* centres. *Akāśa* comes after each, and immediately precedes the *susumna*. As the lunar current passes from the spine towards the right, the breath comes out of the right nostril, and as long as the current of *Prāna* remains in the back part of the body, the *tatwas* change from the *vayu* to the *apas*. As the current passes into the front part of the right half, the *tatwas* change back from the *apas* to the *vayu*. As the *prāna* passes into the heart, the breath is not at all felt out of the nose. As it proceeds from the heart to the left, the breath begins to flow out of the left nostril, and as long as it is in the front part of the body, the *tatwas* change from the *vayu* to the *apas*. They change back again as before, until the *prāna*

reaches the spine, when we have the *âkâśa* of *susumna*. Such is the even change of *prâna* which we have in the state of perfect health. The impulse that has been given to the localized *prâna* by the sun and moon-forces which give active power and existence to *Prâna* its prototype, makes it work in the same way for ever and ever. The working of the human free will and certain other forces change the nature of the local *prâna*, and individualize it in such a way as to render it distinguishable from the universal Terrestrial or Ecliptical *prânas*. With the varying nature of *prâna*, the order of the *tatwic* and the positive and negative currents may in various degrees be affected. Disease is the result of this variation. In fact, the flow of breath is the truest indication of the *tatwic* changes of the body. The balance of the positive and negative *tatwic* currents results in health, the disturbance of their harmony in disease. The science of the flow of breath is therefore of the highest importance to every man who values his own health, and that of his fellow creatures. It is at the same time the most important, useful and comprehensive, the easiest, and the most interesting branch of Yoga. It teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative *tatwic* currents. This it does in the following way. All physical action is *prâna* in a certain state. Without *prâna* there is no action, and every action is the result of the differing harmonies of *tatwic* currents. Thus, motion in any one part of the body is the result

of the activity of the *manu* centres in that part of the body. In the same way, whenever there is activity in the *prithivi* centres, we have a feeling of enjoyment and satisfaction. Similar are the causes of other sensations.

We find that while lying down we change sides when the breath passes out of that nostril. We therefore conclude that if we lie on any side the breath will flow out at the opposite nostril. Whenever, therefore, we see that it is desirable to change the negative conditions of our body to the positive, we resort to this expedient. An investigation into the physiological effects of *prāna* on the gross coil, and the counter effects of gross action upon *prāna*, will form the subject of the next essay.

V. PRĀNA (continued).

The *Prānamaya Kosha* (coil of life) changes into three general states during day and night—the waking, the dreaming, the sleeping (*jagrata*, *swapna*, *susupti*). These three changes produce corresponding changes in the *manamaya Kosha* (the mental coil), and thence arises the consciousness of the changes of life. The mind, in fact, lies behind the *prāna*. The strings (*tautic* lines) of the former instrument are finer than those of the latter ; that is, in the former we have a greater number of vibrations than in the latter during the same space of time. Their tensions stand to each other, however, in such a relation that with the vibrations of the one, the other of itself begins to vibrate. The changes give to

the mind, therefore, a similar appearance, and consciousness of the phenomenon is caused. This, however, some time after. My present object is to describe all those changes of *prāna*—natural or induced—which make up the sum-total of our worldly experience, and which, during ages of evolution, have called the mind itself out of the state of latency. These changes, as I have said, divide themselves into three general states—the waking, the dreaming, and the sleeping. Waking is the positive, sleeping the negative state of *prāna*; dreaming is the conjunction of the two (*sūṣumna sandhī*). As stated in the foregoing essay, the solar current travels in a positive direction during the day, and we are awake. As night approaches the positive current has made itself lord of the body. It gains so much strength that the sensuous and active organs lose sympathy with the external world. Perception and action cease, the waking state passes off. The excess of the positive current slackens, as it were, the *tatvic* chords of the different centres of work, and they accordingly cease to answer to the ordinary ethereal changes of external nature. If at this point the strength of the positive current passed beyond ordinary limits, death would ensue, *prāna* would cease to have any connection with the gross body, the ordinary vehicle of the external *tatvic* changes. But just at the moment the *prāna* passes out of the heart, the negative current sets in, and it begins to counteract the effects of the former. As the *prāna* reaches the spine, the effects of the positive current have entirely

passed off, and we awake. If at this moment the strength of the negative current passes the ordinary limit by some cause or other, death would ensue, but just at this moment the positive current sets in with midnight, and begins to counteract the effect of the former. A balance of the positive and negative currents thus keeps body and soul together. With excess in the strength of either current, death makes its appearance. We thus see that there are two kinds of death—the positive or spinal, the negative or cardiac. In the former the four higher principles pass out of the body through the head, the *brahmarandhra*, along the spine; in the latter they pass out of the mouth through the lungs and the trachea. Besides these there are generally speaking about six *tatwic* deaths. All these deaths chalk out different paths for the higher principle. Of these, however, more hereafter. Let us at this stage investigate more thoroughly the changes of *prāna*.

There are certain manifestations of *prāna* which we find equally at work in all the three states. These manifestations have been, as I said before, divided by some writers into five heads. They have different centres of work in different parts of the body, from whence they assert their dominion over every part of the physical coil. Thus :—

Positive.

1. *Prāna*, right lung.
2. *Apāna*, the apparatus which passes off fæces, long intestine, etc.

Negative.

1. *Prana*, left lung.
2. *Apāna*, the urinary apparatus.

*Positive.**Negative.*

- | | |
|---|--|
| 3. <i>Samana</i> , stomach. | 3. <i>Samana</i> , duodenum. |
| 4. <i>Vyana</i> , all over the body, appearing in varying states with different organs (on the right side). | 4. <i>Vyana</i> , all over the body (on the left side). |
| 5. <i>Udana</i> , at the spinal and cardiac centres (right side), and about the region of the throat. | 5. <i>Udana</i> , the spinal and cardiac centres (left side), etc. |

1. *Prana* is that manifestation of the life-coil which draws atmospheric air from without into the system.

2. *Apana* is that manifestation which throws, from inside, out of the system, things which are not wanted there.

3. *Samana* is that manifestation which draws in and carries the juice of food to every part of the body.

4. *Vyana* is that manifestation which causes every part of the body to keep its shape, and to consequently resist those putrefying forces which assert themselves in a dead body.

5. *Udana* is that manifestation which inclines the currents of life back to the centres—the heart and the brain. It is, therefore, this manifestation which causes death—local or general.

If *Prana* recedes from any part of the body (for some reason or other) that part loses its powers of action. This is local death. It is in this way that we become deaf, dumb, blind, etc. It is in this way that our digestive powers suffer, and so on. General death

is similar in its operations. With the excess of strength of either of the two currents, the *prāna* mains in the *susūma*, and does not pass out. The acquired power of work of the body then begins to pass off. The farther from the centres—the heart and the brain—the sooner they die. It is thus that the pulse first ceases to be felt in the extremities, and the nearer and nearer the heart, until we find it nowhere.

Again, it is this upward impulse which, under favourable conditions, causes growth, lightness, and agility.

Besides the organs of the body already mentioned or indicated, the manifestation of *vyāna* serves to keep in form the five organs of sense, and the five organs of action. The organs of the gross body and the powers of *prāna* which manifest themselves in work have both the same names. Thus we have :—

*Active Organs and
Powers.*

1. *Vak*, the vocal organs and the power of speech.
2. *Pani*, the hands and the manual power.
3. *Pada*, the feet and the walking power.
4. *Payu*, anus.
5. *Upastha*, the generative organs and the powers which draw these together.

*Sensuous Organs and
Powers.*

1. *Chakṣus*, eye and ocular power.
2. *Twak*, skin and tangiferous power.
3. *Srotra*, ear and soniferous power.
4. *Rasana*, tongue and gustatory power.
5. *Cobhana*, nose and odoriferous power.

The real fact is that the different powers are the corresponding organs of the principle of life. It will now be instructive to trace the *tatwic* changes and influences of these various manifestations of life.

Prāna. During health *prāna* works all over the system in one class of *tatwic* centres at one time. We thus see that both during the course of the positive and negative current we have five *tatwic* changes. The colour of *prāna* during the reign of the negative current is pure white; during that of the positive, reddish white. The former is calmer and smoother than the latter.

The *tatwic* changes give to each of these five new phases of colour. Thus :—

Positive—reddish white. *Negative—pure white.*

- | | |
|----------------------------------|--|
| 1. The <i>vayu</i> tatwa, blue. | 1. The <i>vayu</i> tatwa, blue. |
| 2. The <i>agni</i> tatwa, red. | 2. The <i>agni</i> tatwa, red. |
| 3. The <i>prithivi</i> , yellow. | 3. The <i>prithivi</i> tatwa,
yellow. |
| 4. The <i>apas</i> , white. | 4. The <i>apas</i> tatwa, white. |
| 5. The <i>ākāsa</i> tatwa, dark. | 5. The <i>ākāsa</i> tatwa, dark. |

It is evident that there is a difference between the positive and negative *tatwic* phases of colour. There are thus ten general phases of colour.

The positive current—the reddish white—is hotter than the negative—the pure white. It may, therefore, be generally said that the positive current is hot, the negative cool. Each of these then undergoes five *tatwic* changes of temperature. The *agni* is the hottest, the yellow next to it; the *vayu* becomes cool, and the

apas is the coolest. The *ākāśa* has a state which neither cools nor heats. This state is, therefore, the most dangerous of all, and, if prolonged, causes death, disease, and debility. It is evident that if the cooling *tatwas* do not in due time set in after the heating *tatwas*, to counteract the accumulated effect of the latter, the functions of life will be impaired. The just colour and the just temperature at which these functions work in their vigour will be disturbed, and disease, death, and debility are nothing more than this disturbance in various degrees. Similar is the case if the heating *tatwas* do not set in in due time after the cooling ones.

It will be easy to understand that these changes of *tatwic* colours and temperatures are not abrupt. The one passes off easily and smoothly into the other, and the *tatwic* mixtures produce innumerable colours—as many, in fact, as the solar *prāna* has in the previous essay been shown to possess. Each of these colours tends to keep the body healthy if it remains in action just as long as it ought, but no sooner does the duration change than disease results. There is a possibility, therefore, of as many and more diseases as there are colours in the sun.

If any one colour is prolonged, there must be some one or more which have given the period of their duration to it ; similarly if one colour takes less time than it ought, there must be some one or more which take its place. This suggests two methods of the treatment of diseases. But before speaking of these, it

will be necessary to investigate as fully as possible the causes which lengthen and shorten the ideal periods of the *tatwas*.

To return at present to *Prāna*. This pulmonary manifestation of the principle of life is the most important of all, because its working furnishes us with a most faithful measure of the *tatwic* state of the body. It is on this account that the name *prāna* has been given by pre-eminence to this manifestation.

Now, as the *prāna* works in the pulmonary *taijas* centres (*i.e.*, the centres of the luminiferous ether), the lungs are thrown into a triangular form of expansion, atmospheric air runs in, and the process of inspiration is complete. With every *truti*, a backward impulse is given to the currents of *prāna*. The lungs are thrown with this returning current into their stationary state, and the excess of air is expelled. This is the process of expiration. The air that is thus thrown out of the lungs bears a *triangular form*. The water-vapour which this air contains to some extent furnishes us with a method of testing this truth by experiment. If we take a smooth, shining looking-glass, and putting it under the nose, steadily breathe upon its cool surface, the water-vapour of the air will be condensed, and it will be seen that this bears a particular figure. In the case of the pure *agni*, this figure on the looking-glass will be a triangle. Let another man look steadily upon the looking-glass because the impression passes off rather speedily.

With the course of the other *tatwas* the lungs are thrown into their respective shapes, and the looking-glass gives us the same figures. Thus in *apas* we have the semi-moon, in *vayu* the sphere, in *prithivi* the quadrangle. With the composition of these *tatwas* we may have other figures—oblongs, squares, spheroids, and so on.

It may also be mentioned that the luminiferous ether carries the materials drawn from the atmospheric air to the centres of the luminiferous ether, and thence to every part of the body. So do the other ethers carry these materials to their respective centres. It is not necessary to trace the workings of the other manifestations one by one. It may, however, be said that although all the five *tatwas* work in all the five manifestations, each of these manifestations is sacred to one of these *tatwas*. Thus in *prāna* the *vayu tatwa* prevails, in *samana* the *agni*, in *apana* the *prithivi*, in *vyana* the *apas*, in *udana* the *ākāśa*. I may remind the reader that the general colour of *prāna* is white, and this will show how the *apas tatwa* prevails in *Vyana*. The darkness of *ākāśa* is the darkness of death, etc., caused by the manifestation of *udana*.

During life these ten changes are always taking place in *prāna* at the intervals of about twenty-six minutes each. In waking, in sleep, or in dream, these changes never cease. It is only in the two *susumnas* or the *ākāśa* that these changes become for a moment potential, because it is from these that these *tatwic* manifestations show themselves on the plane of the

body. If this moment is prolonged, the forces of *prāna* remain potential, and in death the *prāna* is thus in the potential state. When those causes which tended to lengthen the period of *susumna*, and thus cause death, are removed, this individual *prāna* passes out of the potential into the actual, positive, or negative state as the case may be. It will energize matter, and will develop it into the shape towards which its accumulated potentialities tend.

Something may now be said about the work of

THE SENSUOUS AND ACTIVE ORGANS.

All work, it may generally be said, is *tatwic* motion. This work is capable of being carried on during the waking state, and not in sleep or dream. These ten organs have ten general colours, thus:—

Sensuous Organs.

Active Organs.

- | | |
|---|---|
| 1. Eye, <i>agni</i> , red. | 1. Hand, <i>vayu</i> , blue. |
| 2. Ear, <i>ākāśa</i> , dark. | 2. Foot, <i>prithivi</i> , yellow. |
| 3. Nose, <i>prithivi</i> , yellow. | 3. Tongue (speech), <i>apas</i> , white. |
| 4. Tongue (taste), <i>apas</i> , white. | 4. Anus, <i>ākāśa</i> , dark. |
| 5. Skin, <i>Vayu</i> , blue. | 5. The generative organ, <i>agni</i> , red. |

Although these are the generally prevalent *tatwas* in these various centres, all the other *tatwas* exist in a subordinate position. Thus in the eye we have a reddish yellow, reddish white, reddish dark, reddish blue, and similarly in the other organs. This division

into five of each of these colours is only general ; in reality there is an almost innumerable variation of colours in each of these.

With every act of every one of these ten organs, the organ specially and the whole body generally assumes a different colour, the colour of that particular *tatwic* motion which constitutes that act.

All these changes of *Prāna* constitute the sum total of our worldly experience. Furnished with this apparatus *prāna* begins its human pilgrimage, in company with a mind, which is evolved only to the extent of connecting the "I am" of the *ahankara* or *vijnana*, the fourth principle from below, with these manifestations of *prāna*. Time imprints upon it all the innumerable colours of the universe. The visual, the tangible, the gustatory, the auditory, and the olfactory appearances in all their variety gather into *prāna* just as our daily experience teaches us that one current of electricity carries many messages at one and the same time. In the same way do the appearances of the active organs, and the five remaining general functions of the body, gather up in this *prāna* to manifest themselves in due time.

A few illustrations will render all this clear. First to speak of our

SEXUAL RELATIONS.

The generative *agni tatwa* of the male is positive, that of the female negative. The former is hotter, harsher, and more restless than the latter ; the latter

is cooler, smoother, and calmer than the former. These two currents tend to run into each other, a feeling of satisfaction is the result if the two currents are allowed to take their course ; if not, a feeling of uneasiness is the result. The genesis of these feelings will be my subject under the head of the *manomaya kosha* (mental principle). Here I shall only speak of the coloration of *prāna* by the action or non-action of this organ. The positive *agni* tends to run into the *negative*, and *vice versa*. If it is not allowed to do so, the repeated impulses of this *tatwa* turn upon themselves, the centre gains greater strength, and the whole *prāna* is every day coloured deeper and deeper red. The centres of the *agni tatwa* all over the body become stronger in their action, while all the others contract a general tinge of the red. The eyes and the stomach become stronger. This, however, is only the case within certain limits, and under certain circumstances. If the *agni* gains too much strength, all the other centres of the remaining *tatwas* become vitiated in their action by an over-colouration of *agni*, and disease and debility result. If, however, man indulges in this luxury oftener than he ought, and in more places than one, the male *prāna* gets coloured by the female *agni*, and *vice versa*. This tends to weaken all the centres of this *tatwa*, and gives to the whole *prāna* a feminine colour. The stomach becomes cooled down, the eyes grow weak, and virile manly power departs. If however, more than one individual female *agni* takes possession of the male *prāna*, and *vice versa*, the

general antagonistic tatva becomes deeper and stronger. The whole prāna is vitiated to a greater extent, greater debility is the result, spermatorrhœa, impotence, and such other antagonistic colours take possession of the prāna. Besides the separate individualities of the male or female *agnis*, which have taken possession of any one *prāna*, will tend to repel each other.

Suppose now that a man is given to

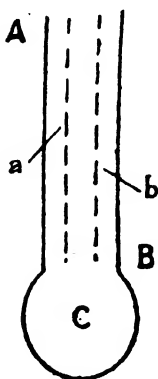
WALKING.

The *prithivi tatva* of the feet gains strength, the yellow colour pervades the whole *prāna*. The centres of the *prithivi* all over the body begin to work more briskly; *agni* receives a mild and wholesome addition to its power, the whole system tends towards healthy equilibrium—neither too hot, nor yet too cold—and a general feeling of satisfaction accompanied with vigour, playfulness, and a relish of enjoyment is the result.

Let me take one more illustration from the operations of

VAK (SPEECH),

and then I shall have done with the organs of action. The power (Sakti) of speech (Vak, *sāraswati*) is one of the most important goddesses of the Hindu pantheon. The chief ingredient of *prāna* which goes towards the formation of this organ is the *āpas tatva*. The colour of the goddess is, therefore, said to be white. The vocal chord with the larynx in front form the *vina* (musical instrument) of the goddess.



In the above section of the vocal apparatus A B is the thyroid, a broad cartilage forming the projection of the throat, and much more prominent in men than in women. Below this is the annular cartilage, C, the creoid. Behind this, or we may say on this, are stretched the chords a, b.

Atmospheric air passing over these chords in the act of breathing sets these chords in vibration, and sound is the result. Ordinarily these chords are too loose to give any sound. The *apas tatwa*, the milk-white goddess of speech, performs the all-important function of making these chords tense. As the semi-lunar current of the *apas tatwa* passes along the muscles of these chords, they are as it were shrivelled up, and curves are formed in the chords. They become tighter.

The depth of these curves depends upon the strength of the *apas* current. The deeper these curves, the tenser are the chords. The thyroid serves to vary the intensity of the voice thus produced. This will

do here, and it is enough to show that the real motive power in the production of voice is the *apas tatwa* or *Prāṇa*. There are certain ethereal conditions, as will be easily understood, of the external world, which excite the centres of the *apas tatwa*, the current passes along the vocal chords, they are made tense, and sound is produced. But the excitement of these centres comes also from the soul through the mind. The use of this sound in the course of evolution as the vehicle of thought is the marriage of *Brahma* (the *Vijnana mayakosha*, the soul) with *Saraswati*, the power of speech as located in man.

The *apas tatwa* of the vocal apparatus, although the chief motive power in the production of sound, is modified according to circumstances by the composition of the other *tatwas* in various degrees. As far as human ken reaches, about forty-nine of these variations have been recorded under the name of *swara*. First, there are seven general notes. These may be positive and negative (*tivra* and *komala*), and then each of these may have three subdivisions. These notes are then composed into eight *ragas*, and each *raga* has several *raginis*. The simple *raginis* may be then compounded into others, and each *ragini* may have a good many arrangements of notes. The variations of sound thus become almost innumerable. All these variations are caused by the varying tensions of the vocal chords, the *Vina* of *Saraswati*, and the tensions vary by the varying strength of the *apas* current, caused by the superposition of the other *tatwas*.

Each variation of sound has then a colour of its own, which affects the whole *prāna* in its own way. The *tatwic* effect of all these sounds is noted down in books of music; and various diseases may be cured, and good or bad tendencies imprinted on the *prāna* by the power of sound. *Saraswati* is an all-powerful goddess, and controls our *prānas* for good or evil as the case may be. If a song or note is coloured by the *agni tatwa*, the sound colours the *prāna* red, similarly the *vayu*, the *apas*, the *ākāśa*, and the *prithivi*, blue, white, dark, and yellow. The red coloured song causes heat; it may cause anger, sleep, digestion, and redness of colour. The *ākāśa* coloured song causes fear, forgetfulness, etc. Songs may similarly give to our *prāna* the colour of love, enmity, adoration, morality, or immorality, as the case may be.

Let us turn another key. If the words we utter bear the colour of the *agni tatwa*—anger, love, lust—our *prāna* is coloured red, and this redness turns upon ourselves. It may burn up our substance, we may look lean and lank, we may have ten thousand other diseases. Terrible retribution of angry words! If our words are full of divine love and adoration, kindness and morality, words which give pleasure and satisfaction to whosoever hears them—the colours of the *prithivi* and the *apas*—we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever satisfied. The discipline of speech itself—the *satya* of Patanjali—is thus one of the highest practices of Yoga.

Sensuous impressions colour the prāna in a similar way. If we be given to too much of sight-seeing, to the hearing of pleasant sounds, to the smelling of dainty smells, etc., the colours of these tatwas will be overmuch strengthened, and gain a mastery over our prāna. If we are too fond of seeing beautiful women, hearing the music of their voices, heaven help us, for the least and the most general effect will be that our prānas will receive the feminine colouration. If it were only for the love of women, man should avoid this over-indulgence, for feminine qualities in men do not obtain favour in the eyes of women.

These illustrations are sufficient to explain how the *tatwic* colours of external nature gather up in *prāna*. It may be necessary to say that no new colours enter into the formation of *prāna*. All the colours of the universe are already present there, just as they are in the sun, the prototype of *prāna*. The colouration which I have spoken of is only the strengthening of the particular colour to an extent which throws the others in shade. It is this disturbance of balance which in the first place causes the variety of human *prāna*, and in the second those innumerable diseases which flesh is heir to.

From this it is evident that every action of man gives his *prāna* a separate colour, and the colour affects the gross body in its turn. But when, at what time, does the particular *tatwic* colour affect the body? Ordinarily under similar *tatwic* conditions of the external universe. This means that if the *agni tatwa*

has gained strength in any *prāna* at any one particular division of time, the strength will show itself when that particular division of time recurs again. Before attempting a solution of this problem, it is necessary to understand the following truths :—

The sun is the chief life-giver of every organism in the system. The moment that a new organism has come into existence, the sun changes his capacity in relation to that organism. He now becomes the sustainer in that organism of positive life. Along with this the moon begins to influence the organism in her own way. She becomes the sustainer of negative life. The planets each of them establish their own currents in the organism. For the sake of simplicity I have as yet only spoken of the sun and the moon, the lords respectively of the positive and negative currents of the right and left halves of the body, of the brain and the heart, of the nerves and the blood-vessels. These are the two chief sources of life, but the planets, it must be remembered exercise a modifying influence over these currents. So the real *tatwic* condition of any moment is determined by all the seven planets, just like the sun and the moon. Each planet, after determining the general *tatwic* condition of the moment, goes to introduce changes in the organism which is the birth of the moment. These changes correspond with the manifestation of that colour of *prāna* which took its rise at that time. Thus, suppose the red colour has entered *prāna* when the moon is in the second degree of the

sign of *Libra*. If there is no disturbing influence of any other luminary, the red colour will manifest itself whenever the moon is in the same position ; in the other case, when the disturbing influence is removed. It may show itself in a month, or it may be postponed for ages. It is very difficult to determine the time when an act will have its effect. It depends a good deal upon the strength of the impression. The strength of the impression may be divided into ten degrees, although some writers have gone further.

1. Momentary. This degree of strength has its effect there and then.

2. 30° strength. In this case the effect will show itself when each planet is in the same sign as at the time of the impression.

3. 15° strength. (Horá.)

4. 10° strength. (Dreškána.)

5. 200' strength. (Navánsha.)

6. 150' strength. (Dwadaśanśa.)

7. 60' or 1° strength. (Trinsánsha.)

8. 1'' strength. (Kalá.)

9. 1''' strength. (Vipala.)

10. 1'''' strength. (Truti.)

Suppose in any *prāna*, on account of any action, the *agni tatwa* obtains the strongest possible prevalence consistent with the preservation of the body, the *tatwa* will begin to have its effect then and there, until it has exhausted itself to a certain extent. It will then become latent and show itself when at any time the same planets sit in the same mansions. Examples

will illustrate better. Suppose the following advancement of the planets at any moment denotes the *latent* condition when any given colour has entered the *prāna*.

The 3rd of April, Tuesday. •

At a time when the positions of the stars are as follows :—

	Sign	deg.	m.	s.		Sign	deg.	m.	s.
Sun ...	11	22	52	55	Venus	11	26	35,,	17
Mars...	5	28	1	40	Moon	8	16	5,,	9
Mercury	10	25	42,	27	Jupiter	7	15	41,,	53
Saturn	3	9,,	33	30					

It is at this time, we suppose, that the act above referred to is committed. The present effect will pass off with the two hours' lunar current which may be passing at that time. It will then become latent, and remain so till the time when these planets are in the same position again. These positions might, as has been seen, be nine and more in number.

As soon as the exact time passes off when a colour has obtained predominance in *prāna*, the effect thereof on the gross body becomes latent. It shows itself again in a general way when the stars sit in the same mansions. Some of the strength is worn off at this time, and the force again becomes latent to show itself in greater minuteness when at any time the half-mansions coincide, and so on with the remaining parts noticed above. There may be any number of times when there is only an approach to coincidence, and then the effect will tend to show itself, though it will at that time only remain a tendency.

These observations, although necessarily very meagre, tend to show that the impression produced upon *prāna* by any, however insignificant, act, really takes ages to pass off, when the stars coincide in position to a degree with that when the act was committed. A knowledge of astronomy is thus highly essential in occult Vedic religion. The following observations may, however, render the above a little more intelligible.

The *prāna mayakosha*, as often remarked, is an exact picture of the *Terrestrial Prāna*. The periodical currents of the finer forces of nature which are in the earth pass according to the same laws in the principle of life ; just like the Zodiac, the *prāna mayakosha* is divided into mansions, etc. The northern and southern inclinations of the axis give us a heart and a brain. Each of these has branching off from it twelve ramifications, which are the twelve signs of the Zodiac. The daily rotation then gives us the thirty-one *chakras* spoken of previously. These *chakras* have all the divisions of the signs of the Zodiac. The division into semi-mansions has already been spoken of. There is the positive semi-mansion, and the negative semi-mansion. Then we have the one-third, the one-ninth, the one-twelfth, and so on to a degree, or the divisions or subdivisions thereof. Each of these *chakras*, both diurnal and annual, is in fact a circle of 360° , just like the great circles of the heavenly spheres. Through these *chakras* is established a course of seven descriptions of life-currents.

1, Solar ; 2, lunar ; 3, Mars, *agni* ; 4, Mercury, *prithivi* ; 5, Jupiter, *vayu* ; 6, Venus, *apas* ; 7, Saturn, *ākāśa*.

It is quite possible that along the same *chakras* there may be passing all or any one or more of these differing currents at one and the same time. The reader is reminded of the telegraph currents of modern electricity. It is evident that the real state of *prāna* is determined by the position of these various localized currents. Now if any one or more of these *tatwic* currents is strengthened by any act of ours, under any position of the currents, it is only when we have to a degree the same position of the currents that the *tatwic* effect will make its appearance in full strength. There may also be appearances of slight power at various times, but the full strength will never be exhausted until we have the same position of these currents to the minutest division of a degree. This takes ages upon ages, and it is quite impossible that the effect should pass off in the present life. Hence arises the necessity of a second life upon this earth.

The accumulated *tatwic* effects of a life's work give to each life a general tinge of its own. This tinge wears off gradually, as the component colours pass off or weaken in strength, one by one. When each of the component colours is one by one sufficiently worn out, the general colour of a life passes off. The gross body which was given birth to by this particular colour ceases to respond to the now generally different coloured *prāna*. The *prāna* does not pass out of the *susunna*. Death is the result.

DEATH.

As already said, the two ordinary forms of death are the positive through the brain, and the negative through the heart. This is death through the *susumna*. In this the *talwas* are all potential. Death may also take place through the other *nadis*. In this case there must always be the prevalence of one or more of the *talwas*.

Towards different regions does the *prāna* go after death, according to the paths through which it passes out of the body. Thus :—

1. The negative *susumna* takes it to the moon.
2. The positive *susumna* takes it to the sun.
3. The *agni* of the other *nadis* takes it to the hill known as *Raurava* (fire).
4. The *apas* of the other *nadis* takes it to the hill known as *Ambarisha*, and so on, the *ākāśa*, the *vāyu*, and the *prithivi* take it to *Andhatanusra*, *Kalasutra*, and *Mahā kāla* (see *Yoga Sutra*, pada 111, Aphorism 26, commentary).

The negative path is the most general one that the *prāna* takes. This path takes it to the moon (the *chandra-loka*) because the moon is the lord of the negative system, and the negative currents, and the negative *susumna* the heart, which therefore is a continuation of the lunar *prāna*. The *prāna* which has the general negative colour cannot move but along this path, and it is transferred naturally to the reservoirs, the centres of the negative *prāna*. Those men in

whom the two hours' lunar current is passing more or less regularly take this path.

The *prāna* which has lost the intensity of its terrestrial colour, energizes lunar matter according to its own strength, and thus establishes for itself there a sort of passive life. The mind is here in a state of dream. The *tatvic* impressions of gathered up forces pass before it in the same way as they pass before it in our earthly dreams. The only difference is that there is not in that state the superposed force of indigestion to render the *tatvic* impressions so strong and sudden as to be terrible. That dreamy state is characterized by extreme calmness. Whatever our mind has in it of the interesting experiences of this world, whatever we have thought, or heard, or seen, or enjoyed, the sense of satisfaction and enjoyment, the bliss and playfulness of the *apas* and the *prithivi tatvas*, the languid sense of love of the *agni*, the agreeable forgetfulness of the *ākāśa*, all make their appearance one after the other in perfect calm. The painful impressions make no appearance, because the painful arises when any impression forces itself upon the mind which is out of harmony with its surroundings. In this state does the mind live in the *Chandraloka*, as will be better understood when I come to speak of the *tatvic* causes of dreams.

Ages roll on in this state, when the mind has, according to the same general laws which obtain for *prāna*, worn out the impressions of a former life. The intense *tatvic* colours which the ceaseless activity of

prāna had called therein into existence now fade off, until at last the mind comes upon a chronic level with the *prāna*. Both of them have now lost the tinge of a former life. Of *prāna* it might be said that it has a new appearance; of the mind, that it has a new consciousness. When they are both in this state, both very weak, the accumulated *tatwic* effects of *prāna* begin to show themselves with the return of the same positions of the stars. These draw us back from the lunar to the terrestrial *prāna*. The mind at this stage has no individuality worth taking account of, so that it is drawn by *prāna* to wherever its affinities carry it. It comes and joins with those solar rays which wear a similar colour, all those mighty potentialities which show themselves in the future man lying quite latent as yet. With the rays of the sun it passes according to the ordinary laws of vegetation into grain which bears similar colours. Each grain has a separate individuality, which accounts for its separate individuality from others of its brothers, and there may be in many a grain human potentialities, giving it an individuality of its own. This grain or grains produce the semen virile, which in woman's womb assumes the shape of human beings. This is rebirth.

Similarly do human individualities come back from the five states which are known as hells. These are the states of posthumous existence fixed for those men who enjoy to an excessive and violent degree the various impressions of each of the *tatwas*. As the

latwic intensity, which disturbs the balance and therefore causes pain, wears off in time, the individual *prāna* passes off to the lunar sphere, and thence undergoes the same states which have been above described.

Along the positive path through the *brahmarāndhra* pass those *prānas* which pass beyond the general effects of Time, and therefore return not to the earth, under ordinary laws. It is Time that brings back *prānas* from the moon, when he is even the most general, and the least strong *latwic* condition comes into play with the return of identical astral positions; but the sun being the keeper of Time himself, and the strongest factor in the determination of his *latwic* condition, it would be impossible for solar Time to affect solar *prāna*. Therefore, only those *prānas* travel towards the sun in which there is almost no preponderance of any *latwic* colour. This is the state of the *prāna* of Yogis alone. By the constant practice of the eight branches of Yoga, the *prāna* is purified of any very strongly personifying colours, and since it is evident that on such a *prāna* Time can have no effect, under ordinary circumstances, they pass off to the sun. These *prānas* have no distinct personifying colours; all of them that go to the sun have almost the same general tinge. But their minds are different. They can be distinguished from each other, according to the particular branch of science which they have cultivated, or according to the particular and varying methods of mental improvement which they have followed on earth. In this state the mind is not

dependent, as in the moon, upon the impressions of *prāna*. Constant practice of Yoga has rendered it an independent worker, depending only upon the soul, and moulding the *prāna* to its own shapes, and giving it its own colours. This is a kind of *Moksha*.

Although the sun is the most potent lord of life, and the *tatwic* condition of *prāna* has now no effect upon the *prāna* which has passed to the sun, the planetary currents still have some slight effect upon it, and there are times when this effect is very strong, so that the earthly conditions in which they have previously lived are again called back to their minds. A desire to do the same sort of good they did the world in their previous life takes possession of them, and impelled by this desire they sometimes come back to the earth. Sankaracharya has noticed in his commentary of the *Brahmasutra* that *Apantārtamāh*, one of the Vedic rishis, thus appeared on earth as *Krishna-dwaipayana*, about the end of the *Dwapara* and the beginning of the *Kaliyuga*.

VI. PRĀNA—(continued).

As it is desirable that as much should be known about *Prāna* as possible, I give below some quotations on the subject from the *Prasnopnishad*. They will give additional interest to the subject, and present it in a more comprehensive, and far more attractive, garb.

Six things are to be known about *Prāna*, says the Upanishad. "He who knows the birth (1), the coming n (2), the places of manifestation (3), the rule (4),

the macrocosmic appearance (5), and the microcosmic appearance of *Prāna* becomes immortal by that knowledge."

Practical knowledge of the laws of life, *i.e.*, to live up to them, must naturally end in the passing of the soul out of the shadowy side of life into the original light of the Sun. This means immortality, that is, passing beyond the power of terrestrial death.

But to go on with what the Upanishad has to say about the six things to be known about *Prāna*.

I. THE BIRTH OF PRĀNA.

The *Prāna* is born from the ATMA ; it is caused in the atma, like the shadow in the body.

The human body, or any other organism, becomes the cause of throwing a shade *in* the ocean of *prāna*, as it comes between the sun and the portion of space on the other side of the organism. Similarly is the *prāna* thrown as a shade *in* the macrocosmic soul (Iswara) because the macrocosmic mind (*manu*) intervenes. Briefly the *prāna* is the shade of *Manu* caused by the light of the Logos, the macrocosmic centre. The suns are given birth to in this shade, by the 'impression of the macrocosmic mental ideas into this shade. These suns--the centres of *Prāna*, become in their turn the positive starting-point of further development. The *manus* throwing their shade by the intervention of the suns, give birth *in* those shades to planets, etc. The suns throwing their shades by the intervention of

planets, give birth to moons. Then these different centres begin to act upon the planets, and the sun descends 'on the planets in the shape of various organisms, man included.

THE MACROCOSMIC APPEARANCE.

This *prāna* is found in the *macrocosm* as the ocean of life with the sun for its centre. It assumes two phases of existence—the *prāna*—the solar, positive life-matter; the *rayi*, the lunar, negative life-matter. The former is the northern phase and the eastern; the latter is the southern phase and the western. In every Moment of Terrestrial life, we have thus the northern and southern centres of *prāna*, the centres from which the southern and northern phases of life-matter at any moment take their start. The eastern and western halves are there too.

At every moment of time—*i.e.* in every *truti*—there are millions of *trutis*—perfect organisms—in space. This might require some explanation. The units of time and space are the same—a *truti*.

Take any one *truti* of time. It is well known that every moment of time the *tatwic* rays of *prāna* go in every direction from every point to every other point. Hence it is clear enough that every *truti* of space is a perfect picture of the whole apparatus of *prāna*, with all its centres and sides, and positive and negative relations. To express a good deal in a few words, every *truti* of space is a perfect organism. In the

ocean of *Prāna* which surrounds the sun there are innumerable such *trutis*.

While essentially the same, it is easy to understand that the following items will make a difference in the general colour, appearance, and forms of these *trutis*.

1. Distance from the solar centre.

2. Inclination from the solar axis.

I take the earth for illustration. That zone of solar life, taking into consideration both the distance and the inclination in which the earth moves, gives birth to earth-life. This zone of earth-life is known as the ecliptic. Now every *truti* of space in this ecliptic is a separate individual organism. As the earth moves in her annual course, *i.e.*, as the *truti* of time changes, these permanent *trutis* of space change the phases of their life. But their permanency is never impaired. They retain their individuality all the same.

All the planetary influences reach these *trutis* always, wherever the planets may be in their journey. The changing distance and inclination is, of course, always causing a change of life-phase.

This *truti* of space, from its permanent position in the ecliptic, while maintaining its connection with all the planets, at the same time sends its *tatwic* rays to every other quarter of space. They come also to the earth.

It is a condition of earth-life that the positive and negative currents of life—the *prāna* and the *rayi*—be equally balanced. When, therefore, in this ecliptical *truti* the two phases of life-matter are equally strong,

the *tatwic* rays which come from it to the earth energize gross matter there. The moment that the balance is disturbed by the *tatwic* influence of the planets, or by some other cause, terrestrial death ensues. This simply means that the *tatwic* rays of the *truti* which fall on earth cease to energize gross matter, although they do fall there all the same, and although the *truti* is there all the same in its permanent ecliptical abode. In this posthumous state, the human *truti* will energize gross matter in that quarter of space whose laws of relative, negative, and positive predominance coincide with that state. Thus, when the negative life matter, the *rayi*, becomes over strong, the energization of the *truti* is transferred from the earth to the moon. Similarly it may pass to other spheres. When the terrestrial balance is again restored, when this posthumous life has been lived, the energization is again transferred to the earth.

Such is the macrocosmic appearance of *Prāna*, with the pictures of all the organisms of the earth. And now

THE COMING IN

of *Prāna*. How does this *prāna maya kosha*—this *truti* of the macrocosm—come into this body? “By actions at whose root lies the mind,” says briefly the Upanishad. It was explained in the last essay how every action changes the nature of the *prāna maya kosha*, and it will be explained in the essay on the “Cosmic Picture Gallery” how these changes are represented in the cosmical counterpart of our life-

principle. It is evident that by these actions is produced the change in the general relative nature of the *prāna* and the *rayi*, which has been spoken of in the foregoing section of this essay. It is hardly necessary to say that the mind—the human free will—lies at the root of those actions which disturb the *tatwic* balance of the life-principle. Hence “the *prāna* comes into this body by actions, at whose root lies the mind.”

THE PLACES OF MANIFESTATION.

“As the paramount Power appoints its servants, telling them, ‘Rule such and such villages,’ so does the *Prāna*. It puts its different manifestations in different places. In the *Payu* (*anus*) and *upastha* is the *āpana* (this discharges fæces and urine). In the eye and the ear are the manifestations known as sight and hearing (*Chakrus* and *Srotra*). The *prāna* remains itself, going out of mouth and nose. Between (the places of *prāna* and *āpana*, about the navel) lives the *Samana*. It is this that carries equally (all over the body) the food (and drink) that is thrown in the fire. Hence are those seven lights (by means of *prāna* light of knowledge is thrown over colour, form, sound, etc.).

“In the heart is of course this *ātma* (the *prānamaya kosha*), and in it, of course, the other coils. Here there are a hundred and one *nadis*. Of these there are a hundred in each. In each of these branch *nadis* there are 72,000 other *nadis*. In these moves the *vyāna*.

"By one (the *Susumna*) going upward, the *udana* carries to good worlds by means of goodness, and to bad ones by means of evil; by both to the world of men.

"The sun is, of course, the macrocosmic *prāna*; he rises, and thereby helps the eyesight. The Power that is in the earth keeps up the power of *apana*: The *ākāśa* (the ethereal matter) that is between heaven and earth, helps the *samana*.

"The ethereal life-matter (independent of its being between the earth and heaven) which fills macrocosmic space, is *vyāna*.

"The *taijas*—the luminiferous ether—is *udana*; hence he whose natural fire is cooled down (approaches death).

"Then the man goes towards second birth; the organs and senses go into the mind; the mind of the man comes to the *Prāna* (its manifestations now ceasing). The *prāna* is combined with the *taijas*, going with the soul, it carries her to the spheres which are in view."

The different manifestations of *Prāna* in the body, and the places where they manifest themselves have been dwelt upon. But there appears in this extract certain other statements of interest. It is said that this *atma*, this *prāna maya kosha*, with the other coils of course, is located in the heart. The heart, as has been seen, represents the negative side of life—the *rayi*. When the positive *prāna*, which is properly located in the brain, impresses itself upon the *rayi*—the heart and the *nadis* that flow from it—the forms of life, the

actions of man come into existence. It is therefore, properly speaking, the reflection in the heart that works in the world, *i.e.*, is the proper lord of the sensuous and active organs of life. If this being of the heart learns not to live here the sensuous and active organs both lose their life, the connection with the world ceases. The being of the brain which has no immediate connection with the world, except through the heart, now remains in its unrestrained purity. This means to say that the soul goes to the *suryaloka* (the Sun).

The next point of interest is the description of the functions of the *External Prāna*, which lie at the root of, and help the working of the individualized *prāna*. It is said that the Sun is the *Prāna*. This is evident enough, and has been mentioned many a time before this. It is here meant to say that the most important function of life, inspiration and expiration, the function which, according to the Science of Breath, is the One Law of the existence of the Universe on all the planes of life, is brought into existence and kept in activity by the sun in himself. It is the solar breath that constitutes his existence, and this reflected in man producing matter gives birth to human breath.

The Sun then appears in another phase. He rises, and as he does so, he supports the eyes in their natural action.

Similarly the power that is in the earth sustains the *apana* manifestation of *prāna*. It is the power which draws everything towards the earth, says the commentator. In modern language it is gravity.

Something more might here be said about the *udana* manifestation of *prāna*. As everybody knows, there is a phase of microcosmic *prāna* which carries everything, names, forms, sounds, sights, and all other sensations, from one place to another. This is otherwise known as the universal *agni*, or the *Tejas* of the text. The localized manifestation of this phase of *Prāna* is called *udana*, that which carries the life-principle from one place to another. The particular destination is determined by past actions, and this universal *agni* carries the *prāna*, with the soul, to different worlds.

VII.—PRĀNA (*concludea*).

This *Prāna* is then a mighty being, and if its localized manifestations were to work in unison, and with temperance, doing their own duty, but not usurping the time and place of others, there would be but little evil in the world.

But each of these manifestations asserts its sole power over the poor bewildered human soul. Each of these claims the whole life of man to be its own proper domain. "The *ākāśa*, the *vayu*, the *agni*, the *prithivī*, the *apas*, speech, sight and hearing—all of them say clearly that they are the sole monarchs of the human body."

The principal *prāna*—he whose manifestations all these are—tells them: "Be not forgetful; it is I who sustain the human body, dividing myself into five." If the five manifestations of *Prāna* with all their minor subdivisions revolt against himself, if each begin to

assert its own lordship, and cease to work for the general benefit of the lord paramount, the real, life, misery makes its sad appearance to harass the poor human soul. "But the manifestations of *prāna*, blinded by ignorance," would not "put forth" in the admonitions of their lord. "He leaves the body, and as he leaves, all the other minor *prānas* leave it too they stay there as he stays." Then are their eyes opened. "As the bees follow the queen bee in every posture, so do the *prānas*—these, speech, the mind, the eye, the ear—follow him with devotion, and thus praise him."

"He is the *agni*, the cause of heat; he is the sun (the giver of light); he is the cloud, he is the Indra, he is the *Vayu*, he is the *prithivi*, he is the *rayi**, and the *deva**, the *sat**, and the *asat**, and he is the immortal.

"Like the spokes in the nave of a wheel, everything is sustained in *prāna*—the hymns of the *Rik*, the *Yajur*, and the *Sama Vedas*, the sacrifice, the Kshatriyas, and the Brahmins, etc.

"Thou art the Progenitor; thou movest in the womb; thou art born in the shape of the father or the mother; to thee, O *Prāna*, that puts up in the body with thy manifestations, these creatures offer presents.

"Thou art the carrier of offerings to the *devas*, thou art the carrier of oblations to the fathers; thou art the action and the power of the senses and other manifestations of life.

* *Rayi* and *asat* are the negative, *deva* and *sat* the positive phases of life-matter.

"Thou art, O *Prāna*, in power the great lord, the Rudra (the destroyer) and the Preserver; thou movest in the sky as the sun, thou art the preserver of the lights of heaven.

"When thou rainest, these creatures are full of joy because they hope to have plenty of food.

"Thou art *Prāna*, pure by nature; thou art the consumer of all oblations, as the *Ekarshi* fire (of the Atharvas); thou art the preserver of all existence; we are to thee the offerers of food; thou art our father as the Recorder (or the Life-giver of the Recorder).

"Make healthy that appearance of thine which is located in the speech, the ear, the eye, and that which is stretched towards the mind; do not fly away.

"Whatever exists in the three heavens, all of it is in the power of *prāna*. Protect us like a mother her offspring; give us wealth and intellect."

With this I conclude my description of *Prāna*, the second principle of the Universe, and the human body. The epithets bestowed upon this mighty being in the above extract will be easy of understanding in the light of all that has gone before. It is now time to trace the working of the universal *Tatwic* Law of Breath on the next higher plane of life—the mind (*manomayakosha*).

VIII. THE MIND.

INTRODUCTION.

No theory of the life of the Universe is at once so simple and so grand as the theory of breath (*Swara*).

It is the one universal motion, which makes its appearance in *maya* by virtue of the unseen substratum of the Cosmos, the *parabrahma* of the Vedāntins. The most appropriate expression for *Swara* in English is the "current of life." The Indian Science of Breath investigates and formulates the laws, or rather the one Universal Law; according to which this current of life, this motive power of Universal Intelligence, running, as Emerson so beautifully puts it, along the wire of thought, governs evolution and involution and all the phenomena of human life, physiological, mental, and spiritual. In the whole length and breadth of this universe there is no phenomenon, great or small, which does not find its most natural, most intelligible, and most apposite explanation in the theory of the five modes of manifestation of this universal motion—the five elementary *tatwas*. In the foregoing essays I tried to explain generally how every physiological phenomenon was governed by the five *tatwas*. The object of the present essay is to briefly run over the various phenomena relating to the third higher body of man—the *manomaya kosha*, the mind—and note how symmetrically and universally the *tatwas* bring about the formation and work of this principle.

1. *Knowledge.*

It is what is in general language called knowledge that distinguishes the mind from physiological life (*prāna*), but it will be seen on a little consideration that different degrees of knowledge might very well be

taken as the distinguishing characteristics of the five states of matter, which in man we call the five principles. ' For what is knowledge but a kind of *latvic* motion of breath, elevated into self-consciousness by the presence, in a greater or less degree, of the element of *ahankara* (egoism)? This is no doubt the view taken of knowledge by the Vedantic philosopher when he speaks of intelligence as being the motive power, the first cause of the universe. The word *swara* is only a synonym of intelligence, the one manifestation of the ONE descending into *prakriti*.

"I see something" means, according to our view of knowledge, that my *manomaya kosha* has been put into visual vibration.

"I hear" means that my *manomaya kosha* is in a state of auditory vibration.

"I feel" means that my mind is in a state of tangible vibration.

And so on with the other senses.

"I love" means that my mind is in a state of amatory vibration (a form of attraction).

The first state—that of the *anandamaya*—is the state of the highest knowledge. There is then but one centre, the substratum for the whole infinity of *parabrahma*, and the ethereal vibrations of his breath are one throughout the whole expanse of infinity. There is but one intelligence, but one knowledge. The whole universe with all its potentialities and actualities is a part of that knowledge. This is the highest state of *bliss*. There is no consciousness of

self here, for the *I* has only a relative existence, and there must be a *Thou* or a *He* before there can be an *I*.

The ego takes form when, in the second plane of existence, more than one minor centre comes into existence. It is for this reason that the name *ahankara* has been given to this state of matter. The ethereal impulses of those centres are confined to their own particular domain in space, and they differ in each centre. They can, however, affect each other just in the same way as the individualized ethereal impulses of one man are affected by those of others. The *tatwic* motion of one centre of *Brahmá* is carried along the same universal lines to the other. Two differing motions are thus found in one centre. The stronger impulse is called the *I*, the weaker the *Thou* or the *He* as the case may be.

Then comes *manas*. *Viraj* is the centre, and *manu* the atmosphere of this state. These centres are beyond the ken of ordinary humanity, but they work under similar laws to those ruling the rest of the cosmos. The suns move round the *virats* in the same way as the planets move round the sun.

2. *The Functions of the Mind.*

The composition of the *manu* is similar to that of *prána*: it is composed of a still finer grade of the five *tatwas*, and this increased fineness endows the *tatwas* with different functions.

The five functions of *prána* have been given. The

following are the five functions of *manas*, as given by Patanjali and accepted by Vyasa :—

1. Means of knowledge (*Prāmāṇa*). 2. False knowledge (*Viparyaya*). 3. Complex imagination (*Vikalpa*).
4. Sleep (*Nidra*). 5. Memory (*Smṛite*).

All the manifestations of the mind fall under one or other of these five heads. Thus, *Prāmāṇa* includes :—

1. Perception (*pratyaksha*). 2. Inference (*anumāna*).
3. Authority (*Āgama*).

Viparyaya includes :—

1. Ignorance (*avidyā, tamas*). 2. Egoism (*asmitā, moha*).
3. Retention (*raja, mahamoha*). 4. Repulsion (*tanisra, dwesha*).
5. Tenacity of life (*abhinivesha, andhatamisra*).

The remaining three have no definite subdivisions. I shall now show that all the modifications of thought are forms of *tatvic* motion on the mental plane.

3. *Prāmāṇa*.

The word *prāmāṇa* (means of knowledge) is derived from two roots, the predicative *ma*, and the derivative root *ana*, with the prefix *pra*. The original idea of the root *ma*, is "to go," "to move," and hence "to measure." The prefix *pra* gives to the root idea of fulness, connected as it is with the root *pri*, to fill. That which moves *exactly* up or down to the same height with any other thing is the *prāmāṇa* of that thing. In becoming the *prāmāṇa* of any other thing, the first thing assumes certain qualities which it had not before. This is always brought about by a change

of state caused by a certain kind of motion, for it is always motion that causes change of state. This, in fact, is also the exact meaning of the word *prāṇāna*, as applied to a particular manifestation of the mind.

Prāṇāna is a particular *tatvic* motion of the mental body ; its effect is to put the mental body into a state similar to that of something else. The mind can undergo as many changes as the external *tatvas* are capable of imprinting upon it, and these changes have been classified by Patanjali into three general heads.

I. (*PRATYAKSHA*) PERCEPTION.

This is that change of state which the operations of the five sensuous organs produce in the mind. The word is a compound of "*prati*," each, and "*akṣha*," sensuous power, organ of sense. Hence is that sympathetic *tatvic* vibration which an organ of sense in contact with its object, produces in the mind. These changes can be classified under five general heads, according to the number of the senses.

The eye gives birth to the *taijas* vibrations, the tongue, the skin, the ear, and the nose respectively to the *apas*, the *vayu*, the *ākāśa* and the *prithivi* vibrations. The pure *agni* causes the perception of red, the *tejas-prithivi* of yellow, the *tejas-apas* of white, the *tejas-vayu* of blue, and so on. Other colours are produced in the mind by mixed vibrations in a thousand varying degrees. The *apas* gives softness, the *vayu* roughness, the *agni* harshness. We see through the eyes not only colour, but also form. It will be remembered

that a particular form has been assigned to every *tatwic* vibration, and all the forms of gross matter answer to corresponding *tatwic* vibrations. Thus form can be perceived through every sense. The eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may probably appear to be a novel assertion, but it must be remembered that virtue is not act. The ear would hear form, if the more general use of the eye and the skin for this purpose had not almost stifled it into inaction.

The pure *apas* vibrations cause an astringent taste, the *apas-prithivi* a sweet, the *apas-agni* hot, the *apas-vayu* acid, and so on. Innumerable other variations of taste are caused by intermediate vibrations in various degrees.

The case is similar with the vocal and other changes of vibration. It is clear that our perceptive knowledge is nothing more than a veritable *tatwic* motion of the mental body, caused by the sympathetic communications of the vibrations of *prāna*, just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument.

2. (ANUMĀNA) INFERENCE.

The word *anumāna* has the same roots as the word *pramāna*. The only difference is in the prefix. We have here *anu* "after," instead of *pra*. Inference (*anumāna*) is therefore after-motion. When the mind is capable of sustaining two vibrations at one and the

same time, then, if any one of these vibrations is set up and perceived, the second vibration must also manifest itself. Thus, suppose a man pinches me. The complex vibrations that make up the perception of the action of man pinching me are produced in my mind. I recognise the phenomena. Almost simultaneously with these vibrations another set of vibrations is produced in me. I call this pain. Now here are two kinds of *tatwic* motion, the one coming after the other. If at any other time I feel similar pain, the image of the man pinching will be recalled to my consciousness. This after-motion is "inference." Induction and deduction are both modifications of this after-motion. The sun always appears to rise in a certain direction. The concept of that direction becomes for ever associated in my mind with the rising of the sun. Whenever I think of the phenomenon of sunrise, the concept of that direction presents itself. I therefore say that the sun rises as a rule in that direction. Inference is, therefore, nothing more than a *tatwic* motion coming after another related one.

3. (*ĀGAMA*) AUTHORITY.

The third modification of what is called the means of knowledge (*prāmāṇa*) is authority (*āgama*). What is this? I read in my geography, or hear from the lips of my teacher that Britain is surrounded by the ocean. Now what has connected these words in my mind with the picture of Britain, the ocean, and their mutual relations? Certainly it is not *perception*, and

therefore not inference, which must by nature work through sensuous knowledge. What then? There must be some third modification.

The fact that words possess the power to raise a certain picture in our minds is one of very deep interest. Every Indian philosopher recognises it as a third modification of the mind, but it receives no recognition at the hands of modern European philosophy.

There is, however, little doubt that the colour corresponding to this mental modification differs from that corresponding to either perception or inference. The colour belonging to the perceptive modifications of the mind is always single in its nature. A certain phase of the *tejas* vibration must always prevail in the visual modification, and similarly the vibrations of other *tatwas* correspond to our different sensuous modifications. Each of these manifestations has its own distinctive colour. The red will appear as well in the visual as in the auditory or any other vibration, but the red of the visual vibration will be bright and pure; that of the organ of smell will be tinged with yellow; that of the organ of touch with blue; and the sonorous ether will be rather dark. There is, therefore, not the least likelihood that the vocal vibration will coincide with the pure perceptive vibration. The vocal vibrations are double in their nature, and they can only, if at all, coincide with the inferential vibrations; and here, too, they can only coincide with the auditory vibrations. A little consideration will, however, show that there is some difference between

the vocal and inferential vibrations. In inference a certain modification of sound in our mind is followed by a certain visual picture, and both these vibrations retain in our mind an equally important position. We place two percepts together, compare them, and then say that one follows the other. In the verbal modification there is no comparison, no simultaneous consciousness, no placing together of the two percepts. The one causes the other, no doubt, but we are not at all conscious of the fact. In inference the simultaneous presence for some time of both the cause and the effect brings about a change in the colour of the effect. The difference is less great in the vocal as compared with the inferential vibration. Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind.

3. (b) (*VIPARYAYA*) FALSE KNOWLEDGE.

This is the second mental modification. This word also is derived from a root meaning motion—*i* or *ay* “to go,” “to move.” The prefix *pari* is connected with the root *pra*, and gives the same idea to the root. *Paryaya* has the same radical meaning as *pramāna*. The word *Viparyaya* therefore means “a motion removed from the motion which coincides with the object.” The vibrations of *pramāna* coincide in nature with the vibrations of the object of perception, not so the vibrations of *viparyaya*. Certain acquired conditions of the mind imprint on the percepts a new

colour of their own, and thus distinguish them from the percepts of *pramāna*. There are five modifications of this manifestation.

1. (*AVIDYA*) IGNORANCE.

This is the general field for the manifestation of all the modifications of *viparyaya* (false knowledge). The word comes from the root *vid*, "to know," the prefix *a*, and the suffix *ya*. The original meaning of the root is to "be, to exist." The original meaning of *vidya* is, therefore, "the state of a thing as it is," or expressed in terms of the mental plane in one word, "knowledge." As long as in the face of a human being I see a *face* and nothing else, my mental vibration is said to be *vidya*. But as soon as I see a moon, or something else not a face, when it is a face I am looking at, my mental vibration is no longer said to be *vidya*, but *avidya*. *Avidya* (ignorance) is therefore not a negative conception, it is just as positive as *vidya* itself. It is a great mistake to suppose that words having the privative prefixes always imply abstractions and never realities. This, however, by-the-bye. The state of *avidya* is that state in which the mental vibration is disturbed by that of *ākāśa*, and some other *tatvas*, which thus result in the production of false appearances. The general appearance of *avidya* is *ākāśa*, darkness, and this is why *tamas* is a synonym of this word.

This general prevalence of darkness is caused by some defect in individual minds, because, as we find from daily experience, a given object does not excite

the same set of vibrations in all minds. What, then, is the mental defect? It is to be found in the nature of the stored-up potential energy of the mind. This storing up of potential energy is a problem of the deepest importance in philosophy, and the doctrine of transmigration of souls finds its most intelligible explanation in this. The law might be enunciated as follows :—

THE LAW OF VÁSANA.

If anything be set in any particular kind of *tatvic* motion—internal or external—it acquires the capability of for a second time being easily set into the same sort of motion, and of consequently resisting a different sort of motion. If the thing be subjected to the same motion for some time, the motion becomes a necessary attribute of the thing. The superposed motion becomes, so to speak, “second nature.”

Thus, if a man accustoms his body to a particular form of exercise, certain muscles in his body are very easily set in motion. Any other form of exercise that requires the use of other muscles will be found fatiguing on account of the resistance set up by muscular habits. Similar is the case with the mind. If I have a deep-rooted conviction, as some have to this day, that the earth is flat, and that the sun moves round it, it may require ages to dislodge it. A thousand examples might be cited of such phenomena. It is, however, only necessary in this place to state that the capacity of

turning easily to one mental state and offering resistance to another is what I mean by this stored-up energy. It is variously called *vāsana* or *Sansakāra* in Sanskrit.

The word *vāsana* comes from the root "*vas*" to "dwell." It means the dwelling or fixing of some form of vibratory motion in the mind. It is by *vāsana* that certain truths become native to the mind, and not only certain so-called truths, but all the so-called natural tendencies—moral, physical, spiritual—become in this way native to the mind. The only difference in different *vāsanas* is in their respective stability. Those *vāsanas* which are imprinted upon the mind as the result of the ordinary evolutionary course of nature never change. The products of independent human actions are of two kinds. If action result in tendencies that check the evolutionary progressive tide of nature, the effect of the action exhausts itself in time by the repellent force of the under-current of evolution. If, however, the two coincide in direction, increased strength is the result. The latter sort of actions we call virtuous, the former vicious.

It is this *vāsana*, this temporary dominion of the opposite current, that causes false knowledge. Suppose the positive generative current has in any man the strength a , if to it is presented a negative female current of the same degree of strength a , the two will try to unite. An attraction which we term sexual love will then be set up. If these two currents are not allowed to unite, they increase in

strength, and react on the body itself to its injury : if allowed to unite, they exhaust themselves. This exhaustion causes a relief to the mind, the progressive evolutionary current asserts itself with greater force, and thus a feeling of satisfaction is the result. This *tatvic* disturbance of the mind will, as long as it has sufficient strength, give its own colour to all percepts and concepts. They will not appear in their true light, but as *causes of satisfaction*. Thus they say that true lovers see all things rose-coloured. The appearance of a face we love to see causes a partial running of the currents into one another, and a certain amount of satisfaction is the result. We forget that we are seeing a *face* : we are only conscious of some cause resulting in a state of satisfaction. That cause of satisfaction we call by different names. Sometimes we call it a flower, at others we call it a moon. Sometimes we feel that the current of life itself is flowing from those dear eyes, at others we recognise nectar itself in that dear embrace. Such are the manifestations of *avidya*. As Patanjali says, *avidya* consists in the perception of the eternal, the pure, the pleasing, and the spiritual, instead of or rather in the non-eternal, the impure, the painful, and the non-spiritual. Such is the genesis of *avidya*, which, as has been remarked, is a substantial reality, and not a mere negative conception.

This mental phenomenon causes the four remaining ones.

2. *ASMITA*.

Asmita (egoism) is the conviction that real life (*purusha swara*) is one with the various mental and physiological modifications, that the higher self is one with the lower one, that the sum of our percepts and concepts is the real *ego*, and that there is nothing beyond. In the present cycle of evolution and in the previous ones, the mind has chiefly been occupied with these percepts and concepts. The real power of life is never seen making any separate appearance, hence the feeling that the ego must be the same with the mental phenomena. It is plain that *avidya*, as defined above, lies at the root of this manifestation.

3. *RĀGA* (desire to retain).

The misleading feeling of satisfaction above mentioned under *avidya* is the cause of this condition. When any object repeatedly produces in our mind this feeling of satisfaction, our mind engenders the habit of falling again and again into the same state of *tatwic* vibration. The feeling of satisfaction and the picture of the object which seemed to cause that satisfaction tend to appear together, and this is a hankering after the object, a desire not to let it escape us—that is to say, *Rāga*.

4. *PLEASURE*.

We may here investigate more thoroughly the nature of this feeling of satisfaction, and its opposite—pleasure and pain. The Sanskrit words for these two

mental states are respectively *sukha* and *dukkha*. Both come from the root *khan*, "to dig"; the prefixes *su* and *du* make the difference. The former prefix conveys the idea of "ease," and it derives this idea from the unrestrained easy flow of breath. The radical idea of *sukha* is, therefore, unrestrained digging—digging where the soil offers but little resistance. Transferred to the mind, that act becomes *sukha*, which makes upon it an easy impression. The act must, in the nature of its vibrations, coincide with the then prevailing conditions of the mental vibrations. Before any percepts or concepts had taken root in the mind, there was no desire, no pleasure. The genesis both of desire and what is called pleasure—that is, the sense of satisfaction caused by the impressions produced by external objects—begins with certain percepts and concepts taking root in the mind. This taking root is really only an overclouding of the original set of impressions arising out of evolutionary mental progress. When contact with the external object for a moment removes that cloud from the clear horizon of the mind, the soul is conscious of a feeling of satisfaction, which, as I have shown, *avidya* connects with the external object. This, as shown above, gives birth to desire.

5. PAIN AND DWESHA.

Similar is the genesis of pain and the desire to repel (*dwesha*). The radical idea of *dukkha* (pain) is the act of digging where a good deal of resistance is

experienced. Transferred to the mind, it signifies an act which encounters resistance from the mind. The mind does not easily give place to these vibrations ; it tries to repel them with all its might. There arises a feeling of privation. It is as if something of its nature were being taken away, and an alien phenomenon introduced. This consciousness of privation, or want, is pain, and the repulsive power which these alien vibrations excite in the mind is known by the name of *dvesha* (desire to repel). The word *dvesha* comes from the root *dvesh*, which is a compound of *du* and *ish*. *Ish* itself appears to be a compound root, *i* and *s*. The final *s* is connected with the root *su*, "to breathe," "to be in one's natural state." The root *i* means "to go," and the root *ish*, therefore, means to go towards one's natural state. Transferred to the mind, the word becomes a synonym of *raga*. The word *du* in *dvesh* performs the same function as *dus* in *dukkh*. Hence *dvesh* comes to mean a "hankering after repulsion." Anger, jealousy, hatred, etc., are all modifications of this, as love, affection, and friendship are those of *raga*. It is easy, by what has been said above, to follow up the genesis of the principle of "tenacity of life." I must now try to assign these actions to their prevailing *tatwas*.

The general colour of *avidya* is, as already said, that of *ākāśa*, darkness. Otherwise the *Agni tatwa* prevails in anger. If this is accompanied by *Vayu*, there will be a good deal of motion in the body, *prithivi* will make it stubborn, *apas* easily manageable. *Ākāśa* will give a tinge of fear.

The same *tatwa* prevails in love. *Prithivi* makes it abiding, *Vayu* changeable, *Agni* fretting, *Apas* lukewarm, *Ākāśa* blind.

Ākāśa prevails in fear, it tends to produce a hollow in the veins themselves. In *prithivi* the timid man is rooted to the spot, with *vayu* he runs away, *apas* succumbs to flattery, *agni* tends to make one revengeful.

3. (c) *VIKALPA*.

I turn now to *vikalpa*. This is that knowledge which the words imply or signify, but for which there is no reality on the physical plane. The sounds of nature connected with its sight have given us names for percepts. With the additions or subtractions of the percepts we have also had additions and subtractions of the sounds connected therewith. The sounds constitute our words.

In *Vikalpa* two or more percepts are added together in such a way as to give birth to a concept having no corresponding reality on the physical plane. This is a necessary result of the universal law of *vāsana*. When the mind is habituated to the perception of more phenomena than one, all of them have a tendency to appear again; and whenever two or more such phenomena coincide in time, we have in our mind a picture of a third something. That something may or may not exist in the physical plane. If it does not, the phenomenon is *vikalpa*. If, however, it does, we call it *Samadhi*.

3. (d) *NIDRA* (Sleep).

This also is a phenomenon of the *manomaya kosha* mind. Indian philosophers speak of three states in this connection—Waking, Dream, Sleep.

1. WAKING.

This is the ordinary state when the principle of life works in connection with the mind. The mind then receives through the action of the senses impressions of the external objects. The other faculties of the mind are purely mental, and they may work in the waking as in the dreaming state. The only difference is that in dreams the mind does not undergo the perceptive changes. How is this? These changes of state are always passive, and the soul has no choice in being subjected to them. They come and go as a necessary result of the working of *swara* in all its five modifications. As has been explained in the articles on *Prāna*, the different sensuous organs cease to respond to external *tatwic* changes when the positive current gains more than ordinary strength in the body. The positive force appears to us in the shape of heat, the negative in the shape of cold. I may, therefore, in future speak of these forces as heat and cold.

2. DREAMS.

The Upanishad says that in dreamless sleep the soul sleeps in the blood-vessels (*nadis*), the pericardium (*puritat*), the hollow of the heart. Has the system of

blood-vessels—the negative centre of *Prāna*—anything to do with dream also? The state of dream, according to the Indian sage, is an intermediate one between waking and sleeping, and it is but reasonable to suppose that there must be something in this system which accounts for both these phenomena. What is that something? It is variously spoken of as the *pitta*, the *agni*, and the *sun*. It is needless to say that these words are meant to denote one and the same thing. It is the effect produced on the body by the solar breath in general, and the *agni tatva* in particular. The word *pitta* might mislead many, and it is, therefore, necessary to state that the word does not necessarily always mean lull. There is one *pitta* which Sanskrit physiology locates specially in the heart. This is called the *sadhaka pitta*. It is nothing more nor less than cardiac temperature, and it is with this that we have to do in sleep or dream.

According to the Indian philosopher, it is the cardiac temperature that causes the three states in varying degrees. This and nothing more is the meaning of the Vedic text that the soul sleeps in the pericardium, etc. All the functions of life are carried on properly as long as we have a perfect balance of the positive and negative currents—heat and cold. The mean of the solar and lunar temperatures is the temperature at which the *prāna* keeps up its connection with the gross body. The mean is struck after an exposure of a whole day and night. Within this period the temperature is subjected to two general variations. The one is the

extreme of the positive; the other the extreme of the negative. When the positive reaches its daily extreme the sensuous organs pass out of time with the external *tatwas*.

It is a matter of daily experience that the sensuous organs respond to external *tatwic* vibrations within certain limits. If the limit is exceeded either way, the organs become insensible to these vibrations. There is, therefore, a certain degree of temperature at which the sensuous organs can ordinarily work; when this limit is exceeded either way, the organs become incapable of receiving any impression from without. During day the positive life current gathers strength in the heart. The ordinary working temperature is naturally exceeded by this gathering up of the force, the senses sleep. They receive no impression from without. This is sufficient to produce the dreaming state. As yet the chords of the gross body (*sthula sharira*) have alone slackened, the soul sees the mind no longer affected by external impressions. The mind is, however, habituated to various percepts and concepts, and by the mere force of habit passes into various states. The breath, as it modifies into the five *tatwic* states, becomes the cause of the varying impressions coming up. The soul, as already said, has no part in calling up these visions of her own free will. It is by the working of a necessary law of life that the mind undergoes the various changes of the waking and the sleeping states. The soul does nothing in conjuring up the phantasms of a dream, otherwise it would

be impossible to explain horrible dreams. Why, indeed, if the soul is entirely free in dreaming does it sometimes call into being the hideous appearances which, with one terrible shock, seem to send our very blood back to our heart? No soul would ever act thus if it could help it.

The fact is that the impressions of a dream change with the *tatwas*. As one *tatwa* easily glides into the other, one thought gives place to another. The *ākāśa* causes fear, shame, desire, anger; the *vāyu* takes us to different places, the *taijas* shows us gold and silver, the *prithivi* may bring us enjoyment, smiles, dalliance, and so on. And then we might have composite *tatwic* vibrations. We might see men and women, dances and battles, councils and popular gatherings; we might walk in gardens, smell the choicest flowers, see the most beautiful spots; we might shake hands with our friends, we might deliver speeches, we might travel into different lands. All these impressions are caused by the *tatwic* state of the mental coil, brought about either by (1) physical derangement, (2) ordinary *tatwic* changes, (3) or some other coming natural change of state.

As there are three different causes, there are three different kinds of dreams. The first cause is physical derangement. When the natural currents of *prāna* are disturbed so that disease results, or are about to be so disturbed, the mind in the ordinary way undergoes these *tatwic* changes. The sympathetic chords of the mind are excited, and we dream of all the disagreeable

accompaniments of whatever disease may be within our physical atmosphere, in store for us. Such dreams are akin in their nature to the ravings of delirium, there is only a difference in strength and violence. When ill, we may in a similar way dream of health, and its surroundings.

The second kind of dream is caused by ordinary *tatwic* changes. When the past, the present, and the future *tatwic* condition of our surroundings is uniform in its nature, when there is no change, and when no change is in store for us, the stream of dreams is most calm and equable in its easy flow. As the atmospheric and the healthful physiological *tatwas* glide smoothly one into the other, so do the impressions of our minds in this class of dreams. Ordinarily we cannot even remember these dreams, for in them there is nothing of special excitement to keep them in our memory.

The third kind of change is similar to the first, there is a difference only in the nature of the effects. These we call the effects of disease or health, as the case may be; here we might group the results under the general names of prosperity or calamity.

The process of this sort of mental excitement is, however, the same in both. The currents of life pregnant with all sorts of good and evil, are sufficient in strength, while yet potential and only tending towards the actual, to set the sympathetic chords of the mind in vibration. The purer the mind, and the freer from dust of the world, the more sensitive is it to the slightest

and the remotest tendency of *prāna* towards some change. We consequently become conscious of coming events in dreams. This explains the nature of prophetic dreams. To weigh, however, the force of these dreams, to find out exactly what each dream means, is a most difficult, and I may say, under ordinary circumstances, a quite impossible task. We may make ten thousand mistakes at every step, and we need nothing less than a perfect *Yogi* for the right understanding of even our own dreams, to say nothing of those of others. Let us explain and illustrate the difficulties which surround us in the right understanding of our dreams. A man in the same quarter of the city in which I live, but unknown to me, is about to die. The *latwic* currents of his body pregnant with death, disturb the atmospheric *latwas*, and are through their instrumentality spread in various degrees of strength all over the world. They reach me too, and when I am sleeping excite the sympathetic chords of the mind. Now there being no special room in my mind for that man, my impression will only be general. A human being, fair or ugly, thin or fat, male or female, lamented or not, and having similar other qualities, will come into the mind on his death-bed. But what man? The power of complex imagination, unless strongly kept in check by the hardest exercise of *yoga*, will have its play, and it is almost certain that a man who has previously been connected in my mind with all these *latwic* qualities, will make his appearance in my consciousness. It is evident I shall be on the wrong track.

That someone is dead or dying, we may be sure, but who or where it is impossible for ordinary men to discover. And not only does the manifestation of *vikalpa* put us on the wrong track, all the manifestations of the mind do that. The state of *samadhi* which is nothing more than putting one's self into a state of the most perfect amenability to *tatvic* surroundings, is therefore impossible unless all the other manifestations are held in perfect check. "Yoga" says Patanjali, "is keeping in check the manifestations of the mind." But to resume.

SLEEP (*susupti*).

The dreamy state is maintained as long as and when the cardiac temperature is not strong enough to affect the mental coil. But with increasing positive strength that too must be affected. The *manas* and the *prāna* are made of the same materials and are subject to the same laws. The more subtle, however, these materials are, the stronger must be the forces that produce similar changes. All the coils are tuned together, and changes in the one affect the other. The vibrations per second of the first one are, however, larger in number than those of the lower one, and this causes its subtlety. The higher are always affected through the immediately lower principles. Thus the external *tatvas* will effect *prāna* immediately, but the mind can only be affected through the *prāna* and not directly. The cardiac temperature is only an indication of the degree of heat in *prāna*. When sufficient is

gathered up there, the *prāna* having acquired sufficient strength, affects the mental coil. That too now passes out of tune with the soul. The mental vibrations too are at rest. The mind can only work at a certain temperature, beyond that it must go to rest. In this state we have no more dreams. The only manifestation of the mind is that of rest. This is the state of dreamless sleep.

I pass on now to the fifth and last mental manifestation.

SMRITE (*Retention, Memory*).

As Professor Max Muller has remarked, the original idea of the root *smri* (from which *smrite*) is "to make soft, to melt." The process of making soft or melting consists in the melting thing assuming a consistency nearer and nearer to the *tatwic* consistency of the melting force. All change of state is equivalent to the assumption on the part of the thing changing, of the state of *tatwa* which causes the change. Hence the secondary idea of the root, "to love." Love is that state of the mind in which it melts into the state of the object of love. This change is analogous to the chemical change that gives us a photograph on a sensitive plate. As in this phenomenon the materials on the sensitive plate are melted into the state of the reflected light, so the sensitive plate of the mind melts into the state of its percepts. The impression upon the mind is deeper, the greater the force of the imprinting rays and the greater the sympathy between

the mind and the object perceived. This sympathy is created by stored up potential energy, and the perceptive rays themselves act with greater force when the mind is in a sympathetic state.

Every percept takes root in the mind, as explained above. It is nothing more than a change of the *tatwic* state of the mind, and what is left behind is only a capacity for sooner falling into the same state again. The mind falls back into the same state when it is under the influence of the same *tatwic* surroundings. The presence of the same things calls back the same mental state.

The *tatwic* surroundings may be of two descriptions — astral and local. The astral influence is the effect upon the individual *prāna* of the then condition of the terrestrial *prāna*. If this effect appears as the *agni tatwa*, those of our concepts which have a prominent connection with this *tatwa* will make their appearance in the mind. Some of these are a hankering after wealth, a desire of progeny, etc., etc. If we have the *vayu tatwa*, a desire to travel may take possession of our minds and so on. A minute *tatwic* analysis of all our concepts is of the greatest interest ; suffice it, however, to say here that the *tatwic* condition of *prāna* often calls up into the mind objects which have, in similar previous conditions, made the objects of perception. It is this power, as already shown, that underlies dreams of one class. In the waking state too this phase of memory often acts as reminiscence.

Local surroundings are constituted by those objects

which the mind has been accustomed to perceive together with the immediate object of memory. This is the power of association. Both these phenomena constitute memory proper (*smṛite*). Here the object comes first into the mind, and afterwards the act and the surroundings of perception. Another very important kind of memory is what is called *buddhi*, literary memory. This is the power by which we call to mind what we have learnt of scientific facts. The process of storing up these facts in the mind is the same, but the coming back into consciousness differs in this, that here the act first comes into the mind and then the object. All the five *tatwas* and the foregoing mental phenomena may cause the phenomenon of memory. Literary memory has a good deal to do with *yoga*, i.e., the exercise of free will to direct the energies of the mind into desirable channels. While those impressions which take root in the mind on account of natural surroundings make the mind the unwilling slave of the external world, *buddhi* may lead it to bliss and freedom. But will these *tatwic* surroundings always bring related phenomena into consciousness? No! This depends upon their correlative strength. It is well known that when the vibrations per second of *ākāśa* (sound) pass beyond a certain limit either way, they do not affect the tympanum. Similar is the case with the other *tatwas*. It is, for example, only a certain number of vibrations per second of the *taijas tatwa* which affects the eye, and so on with the other senses. Similar is the case with the mind. It

is only when the mental and external *tatwic* tensions are equal that the mind begins to vibrate as it comes into contact with the external world. Just as the varying states of the external organs make us more or less sensitive to ordinary sensation, so different men might not hear the same sounds, might not see the same sights, the mental *tatwas* might not be affected by percepts of different strength, or might be affected in different degrees by percepts of the same strength. The question is, how is the variation of this mental *tatwic* strength produced? By exercise, and the absence of exercise. If we accustom the mind, just as we do the body, to any particular percept or concept, the mind turns easily to those percepts and concepts. If, however, we give up the exercise, the mind becomes stiff and ceases by degrees to respond to these percepts and concepts. This is the phenomenon of forgetting. Let a student whose literary exercise is just opening the buds of his mind, whose mind is just gaining strength enough to see into the causes and effects of things, give up his exercise. His mind will begin to lose that nice perception. The stiffer the mind becomes the less will the casual relation affect him, and the less he will know of it, until at last he loses all his power.

Ceaseless influence and activity of one sort being impossible in the ordinary course of nature, every impression tends to pass away as soon as it is made. Its degree of stability depends upon the duration of the exercise.

But although activity of one sort is impracticable, activity of some sort is always present in the mind.

With every action the colour of the mind changes, and one colour may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, and years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so also it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in *devachan* in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions, I mean those impressions which are not compatible with the state of *moksha*, and have about them a tinge of earthly life.

With every moment the mind changes its colour, whether the impression be adding or subtracting. These changes are temporary. But there is at the same time a permanent change going on in the colour of the mind. With every little act of our worldly experience, the evolutionary tide of progress is gaining strength and passing into variety. The colour is constantly changing. But the same general colour is maintained under ordinary circumstances, during one earthly life. Under extraordinary circumstances we might have men having two memories. Under such circumstances as in the case of approaching death, the accumulated forces of a whole life combine into a different colour. The tension, so to speak, becomes different from what it was before. Nothing can put the mind into the same state again. This general

colour of the mind differing from that of other minds, and yet retaining its general character for a whole life, gives us the consciousness of personal identity. In every act which has been done, or which is, or might be done, the soul sees the same general colour, and hence the feeling of personal identity. In death the general colour changes, and although we have the same mind, we have a different *consciousness*. Hence no continuance of the feeling of personal identity is possible through death.

Such is a brief account of the *manomaya kosha*, the mental coil in the ordinary state. The influence of the higher principle (the *vijnana maya kosha*) through the exercise of *yoga* induces in the mind a number of other manifestations. Psychic manifestations show themselves in the mind and the *prāna*, in the same way as mental manifestations are seen influencing and regulating the *prāna*.

IX.—THE MIND (*continued*).

The universe, as has been seen, has five planes of existence (which may also be divided into seven). The forms of the earth, which are little pictures of the universe, have also the same five planes. In some of these organisms the higher planes of existence are absolutely latent. In man, in the present age, the *Vijnana maya kosha*, and the lower principles make their appearance.

We have had an insight now into the nature of the macrocosmic *prāna*, and we have seen also that almost

every point in this ocean of life represents a separate individual organism.

Similar is the case with the macrocosmic mind. Every *truth* of that centre in the same way takes in the whole of the macrocosmic mind. From every point the *tatvic* rays of the mental ocean go to every point, and thus every point is a little picture of the Universal mind. This is the individual mind.

The Universal mind is the original of all the centres of *Prāna*, in the same way as the solar *prāna* is the original of the species of earth-life. Individual mind, too, is similarly the original of all the individual manifestations of the *prāna maya Kosha*. Similarly the soul, and on the highest plane, the individual spirit, is the perfect picture of all that comes below.

With the four higher planes of life there are four different states of consciousness, the waking, the dreaming, the sleeping, and the *Tureya*.

With these remarks the following extract from the *Prasnopnishat* will be intelligible and instructive.

“Now Sauryayana Gargya asked him, ‘Sir, in this body, what sleeps, and what remains awakened? Which of these luminous beings sees dreams? Who has this rest? In whom do all these (manifestations) rest in the potential unmanifested state?’

“He answered him, ‘O Gargya, as the rays of the setting sun are all collected in the luminous shell, and then again go out, as he rises again and again, so all that is collected in the luminous shell of mind beyond. For this reason then, the man does not hear,

does not see, does not smell, does not taste, does not touch, does not . . . , does not take, does not cohabit, does not excrete, does not go. They say that he sleeps. The fires of the *prāna* alone remain awakened in this body. The *apāna* is the *Garhapatya* fire; the *Vyāna* is the right hand fire. The *prāna* is the *ahavanurya* fire, which is made by the *Garhapatya*. That which carries equally everywhere the oblations of food and air, is the *samāna*. The mind (*manas*) is the sacrificer (*vajmana*). The *Udana* is the fruit of the sacrifice. He carries the sacrificer every day to Brahma. Here this luminous being (the mind) enjoys great things in dreams. Whatever was seen, he sees again as if it were real; whatever was heard, he hears as if it were real; whatever was experienced in different countries, in different directions, he experiences the same again and again—the seen or the unseen, the heard or the unheard, thought or not thought upon. He sees all, appearing as the self of all manifestations.

“When he is overpowered by the *taijas*, then this luminous being sees no dreams in this state; then there appears in the body this rest (the dreamless sleep).

“In this state, my dear pupil, all (that is enumerated below) stays in the ulterior *ātma*, like birds that resort to a tree for habitation—the *prithivi* composite* and the *prithivi* non-composite*; the *apas* composite and

* By composite I mean that *tatwa* which has come into existence after the division into five, noticed in the first essay. The non-composite means a *tatwa* before the division into five.

the *apas* non-composite ; the *taijas* composite and the *taijas* non-composite ; the *vayu* composite and the *vayu* non-composite ; the *ākāsa* composite and the *ākāsa* non-composite ; the sight and the visible, the hearing and the audible, the smell and the smellable, the taste and the tasteable, the touch and the tangible, the speech and the utterable, the hands and whatever might be grasped, the generative organ and the enjoyable, the excretive organ and the excrements, the feet and that which may be gone over, the faculty and the object of doubt, the faculty and the object of ascertainment, the faculty and the object of egoism, the faculty and the object of memory, the light and that which might be enlightened, the *prāna* and that which it keeps together.

“ ‘The soul is the *Vijnana atma*, the seer, the toucher, the hearer, the smeller, the taster, the doubter, the ascerner, the agent. This soul (the *Vijnana atma*) stays in the ulterior, unchangeable *atma* (the *ananda*).

“ ‘So there are four *atmas*—the life, the mind, the soul, the spirit. The ultimate force which lies at the root macrocosmic Power of all the manifestations of soul, mind, and the life the principle, is the spirit.’ ”

The principal interest of this quotation lies in presenting in authoritative fashion the views which have already been propounded. The next essay explains one of the most important functions of the macrocosmic Power and Mind, that of recording the

human actions, and touches upon some other rather important truths.

'X. THE CÔSMIC PICTURE-GALLERY.

We are directed by our Guru in the philosophy of *tatvas* to look into vacant space toward the sky, when the horizon is perfectly clear, and fix your attention there with the utmost possible strength.

We are told that after sufficient practice we shall see there a variety of pictures--the most beautiful landscapes, the most gorgeous palaces of the world, and men, women and children in all the varying aspects of life. How is such a thing possible? What do we learn by this practical lesson in the science of attention?

I think I have described with sufficient explicitness in the essays, the ocean of *prāna* with the sun for its centre, and have given a hint sufficiently suggestive of the nature of the macrocosmic mental and psychic atmospheres. It is of the essential nature of these atmospheres that every point therein forms a centre of action and reaction for the whole ocean. From what has been said already, it will be plain that each of these atmospheres has a limit of its own. The terrestrial atmosphere extends only to a few miles, and the external boundary line of this sphere must, it will be readily understood, give it the appearance of an orange, just like that of the earth. The case is the same with the solar *prāna*, and the higher atmospheres. To begin with the terrestrial *Prāna*, which has the

measured limits of our atmosphere. Every little atom of our earth, and the most perfect organism, as well as the most imperfect, makes a centre of action and reaction for the *tatwic* currents of terrestrial *Prana*. The *prāna* has the capability of being thrown into the shape of every organism or, to use a different language, the rays of *prāna* as they fall upon every organism are returned from that organism according to the well-known laws of reflection. These rays, as is again well known, carry within themselves our pictures. Bearing these within them, they go up to the limit of the terrestrial *prāna* noted above. It will be easy to conceive that within the imaginary sphere which surrounds our terrestrial *prāna*, we have now a magnified picture of our central organism. Not one organism, only but all the smallest points, the most imperfect beginnings of organized life, as well as the most perfect organisms—all are pictured in this imaginary sphere. It is a magnificent picture-gallery, all that is seen or heard, touched, tasted, or smelt on the face of this earth has a glorious and magnified picture there. At the limit of this terrestrial *prāna*, the picture-forming *tatwic* rays exercise a double function.

Firstly they throw the sympathetic *tatwic* chords of the solar *prāna* into similar motion. That is to say, these pictures are now consigned to the solar *prāna*, from whence in due course they reach step by step to the universal intelligence itself.

Secondly, these rays react upon themselves, and

turning from the limiting sphere, are again reflected back to the centre.

It is these pictures which the attentive mind sees in its noonday gaze into vacancy, and it is these pictures, seen in this mysterious way, which give us the finest food for our imagination and intellect, and supply us with a far-reaching clue to the nature and working of the laws which govern the life of the macrocosm and the microcosm. For these pictures tell us that the smallest of our actions, on whatever plane of our existence, actions which may be so insignificant as to pass unnoticed even by ourselves, are destined to receive an everlasting record, as the effect of the past and the cause of the future. These pictures, again, tell us of the existence of the five universal *tatwas*, which play so important a part in the universe. It is these pictures which lead us to the discovery of the manifold constitution of man and the universe, and of those powers of the mind which have not yet received recognition at the hands of the official science of the day.

That these truths have found place in the Upanishads may be seen from the following quotation from the *Ishopnishat*.

"The '*Atma*' does not move : is one : is faster than the mind : the senses reach it not : as it is the foremost in motion. It goes beyond the others in rapid motion while itself at rest, in it the *Reeorder* preserves the actions." *Ishopnishat, mantra 4.*

In the above quotation it is the word *Matarishwa*

that I translate "Recorder." Ordinarily the word is translated as *air*, and so far as I know, the word has never been understood clearly in the sense of the "Recorder." My view, therefore, may be further explained with advantage.

The word is a compound of the words *matari* and *swah*. The word *matari* is the locative case of *matri* which ordinarily means mother, but which is here rendered as space, as the substratum of distance, from the root *ma*, to measure. The second word of the compound means the breather, coming as it does from the root *Swas*, to breathe. Hence the compound means "he who breathes in space." In explaining this word the commentator Sankaracharya goes on to say:—

"The word '*Matarishwa*,' which has been derived as above, means, the *Vayu* (the mover) which carries in it all the manifestations of *prāna*, which is action itself, that which is the substratum of all the groups of causes and effects, and in which all the causes and effects are held like beads in a thread, that which is given the name of *sutra* (the thread) inasmuch as it holds in itself the whole of the world."

It is further said that the "actions" in the above quotation which this *matarishwa* holds in itself, are all the movements of the individualised *prāna*, as well as the actions of heating, lighting, ruining, etc., of the macrocosmic powers known as *Agni*, etc.

Now such a thing can by no means be the atmospheric air. It is evidently that phase of *prāna* which

acts as carrying the pictures of all actions, all motions from every point of space to every other point and to the limits of the *surya mandala*. This phase of *prāna* is nothing more nor less than the Recorder. It holds in itself for ever and ever all the causes and effects, the antecedents and consequents of this world of ours.

It is action itself. This means that all action is a change of phase of *prāna*.

It is said in the above quotation that this Recorder lives in the *atma*. Inasmuch as the *atma* exists, this Power always performs its function. The *prāna* draws its life itself from the *atma*, and we accordingly find a similarity between the qualities of the two. It is said of the *atma* in the above extract that it does not move, and yet it moves faster than the mind. These appear to be contradictory qualities at the first sight, and it is such qualities which make the ordinary God of commonplace theologians the absurd being he always looks. Let us, however, apply these qualities to *prāna*, and once understood on this plane, they will be quite as clearly understood on the highest plane, the *atma*. It has been said more than once that from every point of the ocean of *prāna* the *tatwic* rays fly in every direction, to every point within the *surya mandala*. Thus the ocean of *prāna* is in eternal motion. For all this, however, does one point of this ocean ever change its place? Of course not. Thus while every point keeps its place, every point at the same time goes and shows itself in every other point.

It is in the same simple way that the all-pervading *atma* is in eternal motion and yet always at rest.

Similar is the case with all the planes of life, all our actions, all our thoughts, all our aspirations, receive an everlasting record in the books of *Matarishwa*.

I must now notice these pictures a little more in detail. The science of photography tells us that under certain conditions the visual pictures can be caught on the plane of the sensitive film. But how can we account for the reading of letters at a distance of forty miles or more? Such phenomena are to me a matter of personal experience. Very lately, while sitting abstracted, or it may be in a kind of dream, about four o'clock in the morning, I read a post-card written by a friend to a friend about me, the very same night, at a distance of almost thirty miles. One thing more must, I think, be noticed here. Almost half the card spoke about me, the rest referred to other matters which might have a slight passing interest for me, but could have no very engrossing one. Now this rest of the card did not come before my mind's eye very clearly, and I felt that with all my effort I could not even keep my eye upon those lines for a sufficiently long time to understand them, but was irresistibly drawn towards the paragraph which spoke of me, and which I could read very clearly. Four days after this the addressee of the card showed it to me.; it was exactly the same, sentence by sentence (so far as I could remember), as I had seen before. I mention this phenomenon in particular, as in it the various requisites for the pro-

duction of these phenomena are clearly defined. We learn from an analysis of this incident the following facts :

1. The writer of the card meant when he was writing that I should read the card, and especially the paragraph which concerned me.

2. I was very anxious to know the news about me which that card contained.

3. In the frame of mind mentioned above my friend wrote the card. What happened? The picture of his thoughts on the card, both on the physical and mental plane, flew in every direction along the *latwic* rays of the macrocosmic *prāna* and mind. A picture was immediately made on the macrocosmic spheres, and from thence it bent its rays towards the destination of the post-card. No doubt all minds in the whole earth received a shock of this current of thought at the same time. But my mind alone was sensitive to the card and the news it contained. It was, therefore, on my mind alone that any impression was made. The rays were, as it were, refracted into my mind, and the result described above followed.

It follows from this illustration that in order to receive the pictorial rays of the *prāna* we must have a mind in a state of sympathy, and not of antipathy; that is to say, a mind free from all action or intense feeling for the time being is the fittest receptacle for the pictorial representations of the cosmos, and so for a correct knowledge of the past and the future. And if we have an intense desire to know the thing, so

much the better for us. It is in this way that the divine occultist reads the records of the past in the book of nature, and it is on this road that the beginner of this science must walk according to the direction of our Guru.

To return to our explanations. It must be understood that everything in every aspect that has been or is in being on our planet has a legible record in the book of nature, and the *tatwic* rays of the *prāna* and the mind are constantly bringing the outlines of these pictures back to us. It is to a great extent due to this that the past never leaves us, but always lives within us, although many of its most magnificent monuments have been for ever effaced from the face of our planet for the ordinary gaze. These returning rays are always inclined *towards the centre which originally gave them birth*. In the case of the mineral surroundings of terrestrial phenomena these centres are preserved intact for ages upon ages, and it is quite possible for any sensitive mind, at any time, to turn these rays towards itself by coming into contact with any material remains of historic phenomena. A stone unearthed at Pompeii is pictured as part of the great event which destroyed the city, and the rays of that picture are naturally inclined towards that piece of stone. If Mrs. Denton puts the stone to her forehead, a sympathetic and receptive condition is the only pre-requisite for the transference of the whole picture to her mind. This sympathetic state of mind may be natural to a person, or it may be acquired. It may be mentioned

that what we are in the habit of calling natural powers are really acquired, but they have been acquired in previous incarnations. Says Siva :—

“There are some to whom *tatwas* become known, when the mind is purified by habituation, either by the acquired velocity of other births or by the kindness of the Guru.”

It seems that two pieces of granite, the same to all intents and purposes externally, may have an entirely different *tatwic colour*, for the colour of a thing depends to a very great extent upon its *tatwic* surroundings. It is this occult *colour* which constitutes the real soul of things, although the reader must by this time know that the Sanskrit word *prāna* is more appropriate.

It is no myth to say that the practised *yogi* might with a single effort of his will bring the picture of any part of the world, past or present, before his mind's eye. And not only visual pictures, as our illustration might lead the reader to think. The preservation and formation of visual pictures is only the work of the luminiferous ether—the *taijas tatwa*. The other *tatwas* perform their functions as well. The *ākāśa* or sonoriiferous ether preserves all the sounds that have ever been heard or are being heard on earth, and similarly do the remaining three others preserve the records of the remaining sensations. We see, therefore, that combining all these pictures, a *yogi* in contemplation might have before his mind's eye any man at any distance whatsoever and might hear his voice *also*. Glyndon, in Italy, seeing and hearing the

conversation of Viola and Zanoni in their distant home, is therefore not merely a dream of the poet, it is a scientific reality. The only thing necessary is to have a sympathetic mind. The phenomena of mental telegraphy, psychometry, clairvoyance, clairaudience, are all phases of this *tatwic* action. Once understood, it is all a very simple affair. It may be useful in this place to offer some reflections as to how these pictorial representations of a man's present go to shape his future. I shall first attempt to show how complete the record is. I may at the outset remind the reader of what I have said about the *tatwic colour* of everything. It is this which gives *individuality* even to a piece of stone.

This pictorial whole is only the cosmic counterpart of the individual *prāna maya kosha* (the coil of life). It is possible that anyone who may not have thoroughly understood the manner of the storing up of *tatwic* energy in the individual *prāna*, may more easily comprehend the phenomena in its cosmic counterpart. In fact, the macrocosmic and microcosmic phenomena are both links of the same chain, and both will conduce to the thorough understanding of the whole. Suppose a man stands on a mountain, with the finest prospect of nature stretched out before his eyes. As he stands there contemplating this wealth of beauty, his picture in this posture is at once made in the ecliptic. Not only is his external appearance pictured, but the hue of his life receives the fullest representation. If the *agni tatwa* prevails in him at that moment, if there is

the light of satisfaction in his face, if the look in his eyes is calm, collected, and pleasant, if he is so much absorbed in the gaze as to forget everything else, *tatwas* separate or in composition will do their duty, and all the satisfaction, calmness, pleasure, attention or inattention will, to the finest possible shade, be represented in the sphere of the ecliptic. If he walks or runs, comes down or goes up, jumps upwards or forwards, the *tatwic* rays of *prāna* with the utmost faithfulness picture the generating and the generated colours in the same retentive sphere.

A man stands with a weapon in his hand, with the look of cruelty in his eyes, with the glow of inhumanity in his veins, his victim, man or animal, helpless or struggling before him. The whole phenomenon is instantaneously recorded. There stands the murderer and the victim in their truest possible colours, there is the solitary room or jungle, the dirty shed or the filthy slaughter-house; all are there as surely and certainly as they are in the eye of the murderer or the victim himself.

Let us again change the scene. We have a liar before us. He tells a lie, and thereby injures some brother man. No sooner is the word uttered, than the *ākāśa* sets to work with all possible activity. There we have the most faithful representation. The liar is there from the reflection which the thought of the injured person throws into the individual *prāna*; there is the injured man also. The words are there with all the energy of the contemplated wrong. And if that

contemplated wrong is completed, there is also the change for worse which his mendacity has produced in the victim. There is nothing in fact of the surroundings, the antecedents and the consequent postures—the causes and effects—which is not there represented.

The scene changes, and we come to a thief. Let the night be as dark as it may, let the thief be as circumspect and wary as he can, our picture is there with all its colours well defined, though not perhaps so prominent. The time, the house, the wall with a hole, the sleeping and injured inmates, the stolen property, the subsequent day, the sorrowful householders, with all the antecedent and consequent postures, are pictured. And this is not only for the murderer, the thief, the liar, but for the adulterer, the forger, the villain who thinks his crime hidden from every human eye. Their deeds, like all deeds that have ever been done, are vividly, clearly, exactly recorded in Nature's picture gallery. Instances might be multiplied, for the phenomena of our social life are various and complicated. But it is unnecessary. What has been said is sufficient to explain the principle, and the application is useful and not very difficult. But we must now bring our pictures back from our gallery.

We have seen that time and space and all the possible factors of a phenomenon receive there an accurate representation, and, as I said before, these *latic* rays are united to the time that saw them leaving their record on the plane of our pictorial

region. When, in the course of ages, the same Time throws its shade again upon the earth, the pictorial rays, stored up long since, energize man-producing matter, and shape it according to their own potential energy, which now begins to become active. It will be readily conceded that the sun gives life to the earth—to men as well as to vegetables and minerals. Solar life takes human shape in the womb of the mother, and this is only an infusion of some one set of our pictorial rays into the sympathetic life, which already shows itself on our planet. These rays thus produce for themselves a human gross body in the womb of the mother, and then having the now somewhat different and differing maternal body, start on their terrestrial journey. As time advances, the pictorial representation changes its *tatwic* postures, and with it the gross body does the same.

In the case of the re-birth of the man we saw gazing on the mountains, the calm, watchful, contented attitude of the mind which he cultivated then has its influence upon the organism now, once more the man enjoys the beauty of nature and so is pleased and happy.

But now take the case of the cruel murderer. He is by nature cruel, he still yearns to murder and destroy, and he could not be restrained from his horrible practices ; but that the picture of the ebbing life of the victim is now part and parcel of his constitution, the pain, the terror, and the feeling of despair and helplessness are there in all their strength.

Occasionally he feels as if the blood of life were leaving his very veins. There is no apparent cause, and yet he suffers pain; he is subject to unaccountable fits of terror, despair and helplessness. His life is miserable; slowly but surely it wanes away.

Let the curtain fall on this stage. The incarnated thief now comes on the stage. His friends leave him one by one or he is driven away from them. The picture of the lonely house must assert its power over him. He is doomed to a lonely house. The picture of somebody coming into the house through some unfrequented part, stealing some of his property, perhaps strangling him, makes its appearance with the fullest strength. The man is doomed to eternal cowardice. He draws towards himself irresistibly the men who will cause him the same grief and heart-rending he long ago caused to others. This posture of heart-rending grief has its influence upon him in the ordinary way, and it creates its surroundings under the same influence.

Take, too, the case of the adulterer. As he walks upon the earth, he is attracted towards as many of the other sex as he has guiltily loved before. He loves one, and the love might meet with a favourable response, but very soon a second, a third, and a fourth picture make their appearance, which are, as a matter of course, antagonistic to the former and repel it. The pledges of love are quite unaccountably broken, and the heart-rending pain that is caused may well be imagined. All the jealousy and all the complicated quarrels of

lovers might with ease be traced to causes such as these.

And those who have sinned by selling their love for gold long ago will now love and will be looked down upon in return with contempt for their poverty. What can be more miserable than to be denied even the luxury of love for the sake of poverty?

These illustrations are, I believe, sufficient to explain the law according to which these cosmic pictures govern our future lives. Whatever other sins may be committed under the innumerable varying circumstances of life, their *tatwic* effects can easily be traced through the pictorial representations of the cosmos.

It is not difficult to understand that the picture of each individual organism in *prāna*, although ever changing with the varying postures of the object, remains the same in substance. Every object exists in its form of *prāna* until, in the course of evolution, *prāna* itself merges into the higher atmosphere of *manas*.

Every genus and every species of living organism upon the face of the earth is pictured in *prāna*, and it is these pictures which on the highest plane of existence correspond in my opinion to the *ideas* of Plato. A very interesting question arises at this point. Are these pictures of eternal existence, or do they only come into existence after formations have taken place on the terrestrial plane? *Ex nihilo nihil fit* is a well-known doctrine of philosophy, and I hold with Vyasa that the representations (what we now call pictures) of all objects in their generic, specific, and individua

capacities have ever been existing in the universal mind. *Swara*, or what may be called the Breath of God, the Breath of Life, is nothing more nor less, as has already been explained, than abstract intelligence, or if such an expression be better understood, *intelligent motion*. Our book says, "In the *swara* are pictured, or represented, the Vedas and the Sastras, in the *swara* the highest Gandharvas, and in the *swara* all the three worlds; the *swara* is *atma* itself." It is not necessary to enter more thoroughly into a discussion of this problem; the suggestion is sufficient. It might, however, be said that all formation in progress on the face of our planet is the assuming by everything under the influence of solar *ideas* of the shape of these *ideas*. The process is quite similar to the process of wet earth taking impressions of anything that is pressed upon it. The idea of anything is its soul.

Human souls (*prāna maya koshas*) exist in this sphere just like the souls of other things, and are affected in that home of theirs by terrestrial experience in the manner above mentioned.

In the course of ages, these ideas make their appearance in the physical plane again and again, according to laws previously hinted at.

I have also said that these pictures have their counterparts in the mental and the higher atmospheres. Now it might be said that just as these solar pictures recur again and again, there are times at which these mental pictures also recur. The ordinary deaths known to us are terrestrial deaths. This means

to say that the influence of the solar pictures is withdrawn for some time from the earth. After some time, the duration depending upon the colours of the picture, they throw their influence again upon the earth, and we have terrestrial re-birth. We may die any number of terrestrial deaths, and yet our solar life might not be extinct.

But men of the present *manwantara* might die solar deaths under certain circumstances. Then they pass out of the influence of the sun, and are born again only in the reign of the second *Manu*. Men who now die solar deaths will remain in a state of bliss all through the present *manwantara*. Their re-birth might also be delayed for more than one *manwantara*. All these pictures remain in the bosom of *Manu* during the *manwantaric pralaya*. In the same way might men undergo higher deaths, and pass their time in a state of even higher and more enduring bliss. The mental coil may be broken, too, just as the gross, the terrestrial, and the solar may be, and then the blessed soul remains in bliss and unborn until the dawn of the second day of Brahma. Higher still and longer still is the state which follows Brahmic death. Then the spirit is at rest for the remaining '*Kalpa*' and the *Mahapralaya* that follows. After this it will be easy to understand the meaning of the Hindu doctrine, that during the night of Brahma, as, indeed, during all the minor nights, the human soul, and, in fact, the whole of the universe, is hidden in the bosom of Brahma like the tree in the seed.

XI.—THE MANIFESTATIONS OF PSYCHIC FORCE.

PSYCHIC FORCE is the form of matter known as *vijnana* in active connection with the mental and life-matters. In the quotation given above from the *Ishopnishat*, it has been said that the *devas*—the macrocosmic and microcosmic manifestations of *prāna*—do not reach the *ātma*, inasmuch as it moves faster than even the mind. The *tatvas* of *prāna* move with a certain momentum. The mind has greater velocity, and psychic matter greater still. In the presence of the higher, the lower plane always appears to be at rest, and is always amenable to its influence. Creation is a manifestation of the psychic force on the lower planes of existence. The first process is, of course, the appearance of the various macrocosmic spheres with their various centres. In each of these spheres—the *prāna*, the *manas*, and the *vijnana*—the universal *tatvic* rays on their own planes give birth to innumerable individualities. Each *truti* on the plane of *prāna* is a life-coil (*prāna maya kosha*). The rays which give existence to each of these TRUTIS come from each and all of the other TRUTIS, which are situated in the space allotted to each of the five *tatvas* and their innumerable admixtures, and which represent therefore all the possible *tatvic* manifestations of life.

On the plane of *manas* each mental *truti* represents an individual mind. Each individual mind is given birth to by mental *tatvic* rays from the other quarter. These rays came from all the other TRUTIS situated

under the dominion of each of the five *tatwas* and their innumerable admixtures and representing therefore all the possible '*tatwic*' phases of mental life.

On the psychic plane, each *truti* represents an individual soul brought into existence by the psychic *tatwas* flying from every point to every other point. These rays come from every *truti* situated under the dominion of each of the five *tatwas* and their innumerable admixtures, and thus representing all the possible manifestations of psychic life.

The latter class of TRUTIS on the various planes of existence are the so-called gods and goddesses. The former class are coils which manifest themselves in earth life.

Each psychic TRUTI is thus a little reservoir of every possible *tatwic* phase of life which might manifest itself on the lower planes of existence. And so, sending its rays downwards just like the sun, these TRUTIS manifest themselves in the TRUTIS of the lower planes. According to the prevalent phase of *tatwic* colour in these three sets of TRUTIS, the *vijnana* (psychic) selects its mind, the mind selects its coil, and in the end the life-coil creates its habitation in the earth.

The first function of the individual '*truti vijnana*' is to sustain in the life of the mental TRUTI just as the macrocosmic *vijnana* sustains the life of the macrocosmic mind. And so also does the mental TRUTI sustain the life of the individual TRUTI of *prāna*. In this state the souls are only conscious of their subjectivity with reference to the mind and the *prāna*.

They know that they sustain the lower TRUTIS, they know themselves, they know all the other psychic TRUTIS, they know the whole of the macrocosm of *Iswara*, the *latwic* rays reflecting every point into their individual consciousness. They are omniscient; they are perfectly happy because they are perfectly balanced.

When the *prāna māya kosha* enters the habitation of earth, the soul is for the first time assailed by finitude. This means a curtailment, or rather the creation of a new curtailed consciousness. For long ages the soul takes no note of these finite sensations, but as the impressions gain greater and greater strength they are deluded into a belief of identity with these finite impressions. From absolute subjectivity consciousness is transferred to relative passivity. A new world of appearances is created. This is their fall. How these sensations and perceptions, etc., are born, and how they affect the soul, has been already discussed. How the soul is awakened out of this forgetfulness and what it does then to liberate itself will come further on.

It will be seen at this stage that the soul lives two lives, an active and a passive. In the active capacity it goes on governing and sustaining the substantial life of the lower TRUTIS. In the passive capacity it forgets itself, and deludes itself into identity with the changes of the lower TRUTIS imprinted upon them by the external *latwas*. The consciousness is transferred to finite phases.

The whole fight of the soul upon re-awakening

consists in the attempt to do away with its passive capacity and regain its pristine purity. This fight is *yoga*, and the powers which *yoga* evokes in the mind and the *prāna* are nothing more than *tatwic* manifestations of the psychic force, calculated to destroy the power of the external world on the soul. This constant change of phase in the new unreal finite coils of existence is the upward march of the life-current from the beginnings of relative consciousness to the original absolute state.

There is no difficulty in understanding the how of these manifestations. They are there in the psychic reservoir, they simply show themselves when the lower *TRUTIS* assume the state of sympathetic polish and *tatwic* inclination. Thus the spectrum only shows itself when certain objects assume the polish and form of a prism.

Ordinarily the psychic force does not manifest itself either in the *prāna* or the mind in any uncommon phase. Humanity progresses as a whole, and whatever manifestations of this force take place, they take in races as a whole. Finite minds are therefore slow to recognise it.

But all the individuals of a race have not the same strength of *tatwic* phase. Some show greater sympathy with the psychic force in one or more of its component *tatwic* phases. Such organisms are called mediums. In them the particular *tatwic* phase of psychic force with which they are in greater sympathy than the rest of their kind, makes its uncommon appear-

ance. This difference of individual sympathy is caused by a difference of degree in the commissions and omissions of different individuals, or by the practice of *voga*.

This psychic force might in this way manifest itself in the shape of all the innumerable possibilities of *tatvic* combination. Therefore, so far as theory is concerned, these manifestations might cover the whole domain of *tatvic* manifestations in the visible (and also in the invisible, which, however, we know not) macrocosm. These manifestations may violate all our present notions of time and space, cause and effect, force and matter. Intelligently utilized, this force might very well perform the functions of the *vril* of "THE COMING RACE." The following essays will trace some of these manifestations on the plane of the mind.

XII.—YOGA—THE SOUL.

I have now described more or less perfectly two principles of the human constitution—*prāna* and *manas*. Something has also been said about the nature and relations of the soul. The gross body was omitted as needing no special handling.

The five manifestations of each of the two principles—the *prāna* and the *manas*—it may be mentioned, may be either fortunate or unfortunate. Those manifestations are fortunate which are consonant with our true culture, which lead us to our highest spiritual development, the *summum bonum* of humanity. Those that keep us chained to the sphere of recurring births

and deaths may be called unfortunate. On each of the two planes of life—*prāna* and *manas*—there is a possibility of double existence. We might have, and, in fact, in the present conditions of the universe we have, a fortunate and an unfortunate *prāna*, a happy and an unhappy mind. Considering these two to be four, the number of the principles of the human constitution might be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, the happy ones with the happy, and we have in the human constitution an arrangement of principles something like the following :

1. The gross body (*sthula sarira*).
2. { The unhappy *prana*.
3. { The unhappy mind.
4. { The happy *prana*.
5. { The happy mind.
6. The soul (*vijnana*).
7. The spirit (*ananda*).

The *fundamentum divisionis* in the fivefold division is *upadhi*, the particular and distinct state of matter (*prakriti*) in each case ; in the sevenfold division it is the nature of *Karma* with reference to its effect upon human evolution.

Both the sets of these powers—the blessed and the unhappy—work upon the same plane, and although the blessed manifestations tend in the long run towards the state of *moksha*, that state is not reached unless and until the higher powers—the *siddhis*—are induced in

the mind by the exercise of *yoga*. *Yoga* is a power of the soul. It is, therefore, necessary to say something about the soul and *Yoga*, before the higher powers of the mind can be intelligibly described. *Yoga* is the science of human culture in the highest sense of the word. Its purpose is the purification and strengthening of the mind. By its exercise the mind is filled with high aspirations, and acquires divine powers, while the unhappy tendencies die out. The second and third principles of this essay are burnt up by the fire of divine knowledge, and the state of what is called salvation in life is attained. By and bye the fourth principle, too, becomes neutral, and the soul passes into a state of *manwantaric moksha*. Higher still the soul may pass, according to the strength of her exercise. When the mind, too, is at rest, as in sound sleep (*sushupti*), during life, the omniscience of the *vijnana* is reached. There is a state higher still—the state of *ananda*. Such are the results of *yoga*: I must now describe the nature of the thing and the process of acquirement.

So far as the nature of *Yoga* is concerned I may say that mankind has reached its present state of development by the exercise of this great power. Nature herself is a great *Yogi*, and humanity has been, and is being, purified into perfection by the exercise of her sleepless will. Man need only imitate the great teacher to shorten for his individual self the road to perfection. How are we to render ourselves fit for that great imitation? What are the steps on the

great ladder of perfection? These things have been discovered for us by the great sages of yore; and Patanjali's little book is only a short and suggestive transcript of so much of our past experiences and future potentialities as is recorded in the book of nature. This little book uses the word *Yoga* in a double signification. The first is a state of the mind otherwise called *samadhi*; the second is a set of acts and observances which induce that state in the mind. The definition given by the sage is a negative one, and is only applicable on the plane of the mind. The source of the positive power lies in the higher principle, the soul. *Yoga*, it is said, is the keeping in check of the (five) manifestations of the mind. In the very wording of the definition is involved the supposition of the existence of a power which can control and keep in check the mental manifestations. This power is otherwise familiar to us as freedom of the will. Although by the manifestations of egoism (*asmita*) on the mental plane the soul is deluded into regarding herself as a slave of the second and third principles, the fact is not such, and as soon as the chord of egoism is slackened to a certain extent, the awakening takes place. This is the first step in the initiation by nature herself of the race of man. It is a matter of necessity. The working side by side with each other of the second and third, and the fourth and fifth principles, weakens the hold of natural mental *asmita* upon the soul. "I am these, or of these mental manifestations," says Egoism. Such a state of things cannot, however,

last long. These manifestations are double in their nature ; the one is just the reverse of the other. Which of them is one with the ego—the unhappy or the blessed? No sooner is this question asked than the awakening takes place. It is impossible to answer any of these questions in the affirmative, and the soul naturally ends in discovering that she is a separate thing from the mind, that though she has been the slave, she might be (what she naturally is) the Lord of the mind. Up to this time the soul has been tossed this way or that, in obedience to the *latwic* vibrations of the mind. Her blind sympathy with the mental manifestations gives her unison with the mind, and hence the tossing. By the waking above noticed, the chord of sympathy is loosened. The stronger the nature, the greater the departure from unison. Instead of the soul being tossed by the mental vibrations, it is now time that the mind should vibrate in obedience to the vibrations of the soul. This assumption of lordship is the freedom of the will, and this obedience of the mind to the vibrations of the soul is *Yoga*. The manifestations evoked in the mind by the external *latwas* must now give way to the stronger motion coming from the soul. By and bye the mental colours change their very nature, and the mind comes to coincide with the soul. In other words, the individual mental principle is neutralized, and the soul is free in her omniscience.

Let us now trace step by step up to *samadhi*, the acquirements of the mind.

Samadhi, or the mental state induced by the practice of *Yoga* is, of two descriptions. As long as the mind is not perfectly absorbed in the soul the state is called *samprajnata*. It is that state in which the discovery of new truths in every department of nature follows labour. The second is the state of perfect mental absorption. It is called *asamprajnata*. In this there is no knowing, no discovering of unknown things. It is a state of intuitive omniscience. Two questions are naturally suggested at the awakening stage. "If I am these manifestations, which of them am I? I think I am none of them. What am I then? What are these?" The second question is solved in the *samprajnata samadhi*, the first in the other. Before entering further into the nature of *samadhi* a word about habituation and apathy. These two are mentioned by Patanjali as the two means of checking mental manifestations, and it is very important to understand them thoroughly. The manifestation of apathy is the reflection in the mind of the colour of the soul when she becomes *aware* of her free nature and is disgusted consequently at the mastery of the passions. It is a necessary consequence of the awakening. Habituation is the repetition of the state so as to confirm it in the mind.

The confirmation of the mind in this state means a state of ordinary mental inactivity. By this I mean that the five ordinary manifestations are for the time being at rest. This being so, the mind is for the time left free to receive any influences. Here for the first time we see the influence of the soul in the shape of

curiosity. (*Vitarka*) What is this? What is that? How is this? How is that? This is the form in which curiosity shows itself in the mind. Curiosity is a desire to know, and a question is an expression of such a desire. But how does man become familiar with questions? The mental shape of curiosity and question will be easily understood by paying a little attention to the remarks I have made on the genesis of desire. The process of the birth of philosophical curiosity is similar to that of the birth of desire. In the latter the impulse comes from the external world through *Prāna*: in the former directly from the soul. The place of pleasure in this is supplied by the reflection into the mind of the knowledge of the soul that self and independence are better than non-self and the enslaving cords thereof. The strength of the philosophical curiosity depends upon the strength of this reflection, and as this reflection is rather faint in the beginning (as in the present state of the spiritual development of humanity it generally is), the hold of philosophical curiosity upon the mind bears almost no comparison in strength with the hold of desire.

Philosophical curiosity is then the first step of mental ascent towards Yoga. We place before our mind to begin with every possible manifestation of nature, and try to fit in every possible phase of it with every related manifestation. This is, as we shall see hereafter, *dharana*. It is, in plain language, to apply ourselves to the investigation of all the branches of natural science one by one.

This is the natural result of curiosity. By this attempt to discover the relations already existing or possible, 'essential or potential, among the phenomena of nature, another power is induced in the mind. This power Patanjali calls *vichara*, meditation. The radical idea of the word is to go among the various relations of the portions that make up the whole subject of our contemplation. It is only a deeper hold on the mind of the philosophical curiosity noticed above. The third state of this *samadhi* is what is called *ananda*, happiness or bliss. As long as there is curiosity or meditation, the mind is only assuming the consistency of the soul. This means to say that the vibrations of the soul are as yet only making way into the mind, they have not yet succeeded entirely. When, however, the third stage is arrived at, the mind is sufficiently polished to receive the full and clear image of the sixth coil. Of that image the mind is conscious as bliss. Every man who has devoted himself to the study of nature has been, for however short a time, in that coveted state. It is very difficult to make it intelligible by description, but I am sure that the majority of my readers are not strangers to it.

But whence does this bliss come? What is it? I have called it a reflection of the soul. But first of all, what is the soul? From what I have been writing up to this time, my readers will no doubt surmise that I understand the soul to be only a picture of the gross body, the *prāṇa*, and the mind, so far only, however, as its constitution is concerned.

I have mentioned that in the macrocosm the sun is in the centre, the *prāna* the atmosphere of the second principle, and that the ecliptic marks the shape of this principle. I have also mentioned that the individual human principle is only a picture of this macrocosmic whole. I have mentioned again that in the macrocosm *virat* is the centre and *manu* the atmosphere of the second principle. This atmosphere is made of the five universal *tatwas*, just like *prāna*, the only difference being that the mental *tatwas* undergo a greater number of vibrations per second than the *tatwas* of *prāna*. I have also said that the individual mind is an exact picture—the aspect of course differing with the surroundings of time, just as in the case of *prāna*—of the macrocosmic mind.

Now I have to say the same with regard to the soul. In the macrocosm there is Brahmā for the centre, and *vijnana* for the atmosphere of this principle. As the earth moves in *prāna*, as the sun breathes in *manu*, as the *manu* (or *virat*) breathes in *vijnana*, so the soul breathes in the highest atmosphere of *ananda*. Brahmā is the centre of spiritual life, as the sun is the centre of *prāna*, and *virat* the centre of mental life. These centres are similar in luminosity to the sun, but ordinary senses cannot perceive them, because the number of *tatwic* vibrations per second is beyond their power.

The soul of the universe (the *vijnana maya kosha*), with Brahmā for its centre, is our psychic ideal.

The *tatwic* wires of this sphere extend over what

we call a *Brahmanda*. This they do in a way similar to the *tatwic* rays, of *prāna* with which we are familiar through the medium of gross matter. This centre with this universe forms the self-conscious universe. In the bosom of this atmosphere exist all the lower centres.

Under the influence of gross matter the mental macrocosm registers the external pictures, that is to say, it gains the power of manifesting itself in the five ways I have described in the essay on mind. Under the Brahmā, however, the mental macrocosm (*Manu*) attains the higher powers under discussion. This double influence changes, after a time, the nature of *Manu* himself. The universe has, as it were, a new mind after every *manwantara*. This change is always for the better. The mind is ever spiritualizing. The later the *Manu* the more spiritual. A time will come when the present macrocosmic mind will be entirely absorbed in the soul. The same is the case with the microcosm of man. Thus Brahmā is by nature omniscient. He is conscious of a self. The types of everything that was or is to be in process of time are but so many varying compositions of his *tatwas*. Every phase of the universe, with its antecedents and consequents, is in him. It is himself, his own self-consciousness. One mind is absorbed in him in the space of fourteen *manwantaras*. The motion of the mental *tatwas* is so much accelerated that they become spiritual. By the time that this takes place in the Universe the vibrations of the *tatwas* of *prāna* are

being accelerated too under the influence of *Manu* until the *prāna* itself is turned into the *Manu* of the next period. And again, while this is being done, the gross matter is similarly developing itself into *prana*.

This is the process of involution, but for the present let us leave it here and resume the subject.

The human soul is an exact picture of this macro-cosmic principle. It is omniscient like its prototype, and has the same constitution. But the omniscience of the human soul is yet latent on account of her forgetfulness. The sixth principle (absolute) has only developed a little. Humanity in general has only a very dim notion of infinity, of Godhead, and of all such subjects. This means that the rays of the infinite at this stage of our progress are only just evoking our sixth principle into active life. When in process of time the rays of the infinite gather sufficient strength our soul will come out in her true light. We might accelerate this process by *vairagya* (apathy), which, as has been seen, gives strength to *Yoga*.

The means of strengthening *Yoga* deserve separate consideration. Some of them help to remove those influences and forces which are antagonistic to progress, others, such as the contemplation of the divine principle, accelerate the process of the development of the human soul, and the consequent absorption of the mind in the soul. At present I have simply to discover the nature of the blissful *samadhi*, which I spoke of as being caused by the reflection of the soul in the mind.

This reflection simply means the assumption by the mind of the state of the soul. The mind passes from its own ordinary state to the state of the higher energy of the soul. The greater number of *tatvic* vibrations per second make their way in the matter of a lower number of *tatvic* vibrations per second. This rising up of the mind, this passing out of itself, the English language recognises by the name of elation, and this is the meaning of the word *ananda* as qualifying the third state of the *samprajnata samadhi*. The *ananda maya kosha* takes its name from its being the state of the highest upheaval. Every moment of *ananda* is a step towards the absorption of the mind, and by constant scientific meditation the mind as it were changes its nature, passing for ever into a higher state of consistency. That state which in *ananda* only appeared in the moment of triumph now becomes part and parcel of the mind. This confirmation of the higher energy is known by the name of *Asmita*, which may be translated (as it generally is) by the word egoism, but means making part and parcel of self. Here I pause for the present.

XIII.—YOGA (*continued*).

The object in view in this article is to mark the stages along the road of mental matter to its final absorption in the soul. In the last essay I brought the mind to the state of *samprajnata samadhi*. It is in this state that the mind acquires the power of discovering new

truths, and seeing new combinations of things existent. As this state has been attained in the long cycles of bygone ages, man has acquired a knowledge of science to its present stage of development, and the attainment of this quantum of knowledge has been the means (in the manner traced in my last essay) of the raising of our minds to our present pitch of perfection, when we have learned to say that these great powers are *native* to the human mind. As I have shown, these powers have become native to the mind only after long submission of the mind to the influence of the soul.

By the constant exercise of this *samadhi* the mind learns to incline towards those cosmic influences that are in their very nature antagonistic to those bad powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this march is that state of mind when its manifestations become entirely potential. The soul, if she pleases, might propel them by her inherent power into the domain of the actual, but they lose all power to draw the soul after them.

When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called *paravairagya*, or the Higher Apathy.

The word *vairagya* is usually rendered into English as *apathy*, and is looked upon by modern thinkers with

disfavour. This, I believe, is partly owing to a misconception of the meaning of the word. It is generally understood, I believe, that misanthropy is the only indication, or perhaps the highest perfection, of this mental state. Nothing can be further from the intention of those sages who put *vairagya* down as the highest means of the attainment of bliss. *Vairagya* or *apathy* is defined by Vyasa in his commentary on the APHORISMS OF YOGA as the "final state of perfected knowledge." It is that state in which the mind, coming to know the real nature of things, would no longer be deluded into false pleasure by the manifestations of *avidya*. When this upward inclination becomes confirmed, when this habit of soaring towards the divine becomes second nature, the name of *paravairagya* is given to the complementary mental state.

This state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of *samprajnata samadhi*. By the constant practice of this samadhi, to which the mind runs of itself when once it tastes the bliss of the fourth stage of that state, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity in which the yet unknown truths of nature begin to throw their shadows before. The mind begins, as it were, to *feel* truth in any and every place, and drawn by the taste of bliss (*ananda*), sets to work out with greater and greater zeal the process of its evolution. This faith, I may remark, has been called by Patanjali *Sraddha*, and

the consequent zeal of which I have spoken he names *Vīya*.

Confirmed in this zeal and working on, the manifestation of memory comes in naturally. (1) This is a state of high evolution. Every truth comes to be present before the mind's eye at the slightest thought, and the four stages of *samadhi* make their appearance again and again till the mind becomes very nearly a mirror of *Nature*.

This corresponds to the state of *paravairagya*, which would in the second place be also attained by the contemplation of the High Prototype of the Soul. This is the *Iswara* of Patanjali, the macrocosmic soul, which remains for ever in that entity's soul of pristine purity. It is this *Iswara* of which in my last essay I have spoken as the self-conscious universe.

This *Iswara*, as I conceive him, is only a macrocosmic centre, similar in nature to, though higher in function than, the sun.

As the sun with his ocean of *Prāna* is the prototype of our life-principle, *prāna maya kosha*, so *Iswara* is the great prototype of our souls. What is the sixth principle if not only a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined again to merge into its own true self? Just as I have shown that the principles of life live in the sun after our terrestrial death, to recur again and again into actual life, so in a similar way does the soul live in the *Iswara*. We may if we please look upon this entity as being the *group* of all

the liberated souls, but we must at the same time remember that the unliberated souls too are his undeveloped reflections, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of *Iswara*, and, in *Iswara*, of other souls.

(I) I may refer the reader to my analysis of Memory.

This macrocosmic psychic centre, this ideal of the sixth principle in man, is the great reservoir of every actual force in the universe. He is the true type of the perfection of the human soul. The incidents of mental and physical existence which, however perfect in themselves, are to His more comprehensive nature mere imperfections, find no place in Him. There is for Him no misery—the five comprehensive miseries of Patanjali are enumerated above—for misery can arise only in the retrograde process of the first awakening of the mind, being only caused by sensation, and the human sixth principle not yet gaining in process of time sufficient strength to draw the mind towards itself and out of the domain of the senses, to make it, that is to say, what its prototype originally is, the rod of dominion, and not as sensation has made it, the instrument of slavery.

By this contemplation of the sixth principle of the Universe, a sympathy is naturally established between it and the human soul. That sympathy is only necessary for the Universal *Tatwic Law* to work with greater effect. The human soul begins to be cleansed of the dust of the world, and in its turn affects the

mind in a similar way, and therein the Yogi becomes conscious of this influence by the slackening of the fetters forged by *Prakriti*, and a daily, hourly strengthening of heavenward aspirations.

The human soul then begins to become a centre of power for its own little universe, just as *Iswara* is the centre of power in His universe. The microcosm then becomes a perfect little picture of the macrocosm. When perfection is attained, all the mental and physiological *tatwas* of the microcosm, and to a certain extent of the surrounding world, become the slaves of the soul. Whithersoever it may incline, the *tatwas* are at its back. He may will, and the atmospheric *Vayu tatwa*, with any amount of strength he pleases or is capable of centring, will set in motion any piece of furniture within the reach of his will. He may will, and at the instant the *apas tatwa* will slake your thirst, cure your fever, or, in fact, wash off the germs of any disease that he likes. He may will, and, in fine, any and every *tatwa* on either of the lower planes will do its work for him. These high powers do not wait to come in all of a sudden, but show themselves gradually, and, of course, according to special aptitudes in special forms.

But a description of these powers is not my present business. My only purpose so far is to show in what way, according to the universal law of Nature, the human soul, by contemplation of the macrocosmic sixth principle, becomes the means for the mind attaining the state called *paravairagya*. The laws of the work-

ing of these high powers may make the subject of some future attempt.

Besides these two, the author of the Aphorisms of Yoga enumerates five more ways in which the minds of those who are already by the power of previous *Karma* inclined towards the divine, are seen to work out their way to the state under discussion.

The first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, and the vicious respectively. Every good man will tell us that the manifestation of joy at the comfort of another is a high virtue. Why, what harm is there in jealousy? I think that no other science except the philosophy of the *tatwas* explains with any amount of satisfaction the reason why of such questions.

We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the *prithivi* or the *apas tatwa* prevails in the *prāna* and the mind. It is evident that if we put our minds in the same, we induce either of the two *tatwas* in our life and mental principles. What will be the result? A process of purification will set in. Both the principles will begin to be cleansed of any trace of defect which the excess of any of the remaining *tatwas* may have given to our constitution.

All those physiological or mental causes which induce inattention in the mind are removed. Bodily distempers take their leave, for they are the result of the disturbance of the balance of the physiological

tatwas, and comfort, pleasure, and enjoyment are foreign to these. The one induces the other. As the balance of the *tatwas* brings comfort and enjoyment of life, so the sense of comfort and enjoyment which colours our *prāna* and mind when we put ourselves in sympathy with the comfortable, restores the balance of our *tatwas*.

And when the balance of *tatwas* is restored, what remains? Disinclination to work, doubt, laziness and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As says Vyasa in his commentary, the *White Law* makes its appearance in the mind. Such and in a similar way is the result of the manifestations of the other qualities. But, for such a result to be achieved, there must be long and powerful application.

The next method is *Prāṇayama*, deep expiration and inspiration. This too conduces to the same end and in the same way. The drawing of deep breaths in and out has to some extent the same effect as running and other hard exercise. The heat that is produced burns down certain elements of disease, which it is desirable should be burnt. But the practice in its effects differs for the better from hard exercise. In hard exercise the *susumna* begins to play, and that is not good for physiological health. *Prāṇayama*, however, if properly performed, is beneficial from a physiological as well as from a mental point of view. The first effect that is

produced in *prāṇayama* is the general prevalence of the *prithivī tatva*. It is unnecessary to remind the reader that the *āpas tatva* carries the breath lowest down, and that the *Prithivī* is the next. In our attempt to draw deeper breaths than usual, the *prithivī tatva* cannot but be introduced, and the general prevalence of this *tatva*, with the consequent golden tinge of the circle of light round our heads, can never fail to cause fixity of purpose and strength of attention. The *āpas tatva* next comes in. This is the silvery hue of innocence which encircles the head of a saint and marks the attainment of the state of *paravairagya*.

The next is the attainment of the two-fold lucidity—the sensuous and the cardiac. The sensuous lucidity is the power of the senses to perceive the changes of *PRĀṆA*. The previously trained attention, according to special aptitudes, is centred on any one of the five senses or more. If centred in the eyes, one can see the physiological and atmospheric colours of *prāṇa*. I can affirm this by personal experience. I can see the various colours of the seasons. I can see rain coming an hour, two hours, and sometimes even two days before an actual shower. Bright sheets of the green washed into coolness and purity by the *white* make their appearance anywhere about me—in the room, in the heavens, on the table before me, on the wall in front. When this happens, I am sure that rain is in the air, and to come down shortly. If the green is streaked with red, it takes some time to come, but it is surely preparing.

These remarks are enough for colour. The power can be made to show itself by a sustained attempt to look into space, or anything else, as the moon, a star, a jewel, and so on. The remaining four senses too attain similar powers, and sounds, smells, tastes, and touches which ordinary humanity cannot perceive begin to be perceived by the Yogi.

The cardiac lucidity is the power of the mind to feel and also that of the senses to perceive thoughts. In the article on *Prāna*, I have given a chart of the head, specifying the places and giving the colours of the various kinds of mental manifestations. These colours are seen by anyone who has or acquires the power, and they constitute the surest book to read the thoughts of any man in. By sustained practice one will recognise the finest shades.

One can also *feel* these thoughts. The modifications of thought moving along the universal *tatwic* wires affect any and every man. They impart each a distinct impulse to the *prāna maya kosha*, and thus a distinguishable impulse to the throbs of the brain and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart and sits with his attention centred into the heart (while it is of course open to every influence) learns to feel every influence there. The effect on the heart of the mental modifications of other people is a fact which, so far as quality is concerned, may be verified by the commonest experience.

This sensuous or cardiac lucidity, as the case may be,

once attained kills scepticism, and in the end conduces to the state of *paravairagya*.

In the next place, says Patanjali, one may rely upon the knowledge obtainable through dreams and sleep. But this will do for the present.

XIII.—YOGA, THE SOUL (*continued*).

The five ethereal currents of sensation are focussed in the brain, and from these five centres of force motion is transmitted to the mental principle. These various foci serve as connecting links between the mental and the life-principles. The visual currents produce in the mind the capability of becoming conscious of colour. In other words, they produce eyes in the mind. Similarly does the mind get the capability of receiving the impressions of the four remaining sensations. This capability is acquired after the exposure of ages. Cycles upon cycles pass on, and the mind is not yet capable of receiving these *tatwic* vibrations. The wave of life begins its organized journey upon earth with vegetable forms. Since that time external *tatwic* currents begin to affect the vegetable organism, and this is the beginning of what we call sensation. The modifications of the external *tatwas* through the individualized vegetable life strike the chords of the latent mind, but it will not yet respond. It is not in sympathy. Higher and higher through vegetable forms the life-wave travels; greater and greater is the force with which it strikes the mental

chords, and better and better is the capability of that principle to respond to the *tatwic* calls of life. When we reach the animal kingdom the external *tatwic* foci are just visible. These are the sensuous organs which, each of them, has the capability of focussing into itself its own peculiar *tatwic* rays. In the lowest forms of animal life they are just visible, and this is a sign that the mental principle is then in a comparatively high state of perfection : it has somewhat begun to respond to the external *tatwic* call. It might be remarked here that this is the superposed relative mind, and not the absolute original mental *truti*, of both of which I have spoken in a former essay. It is the uprising of this evolutionary finite structure on all planes of life that has led a German philosopher into the conclusion that God is *Becoming*. This is of course true, but it is only true of the finite Universe of names and forms and not of the absolute towards which it is moving.

To resume. Longer and longer is now the exposure of this animal life to the external *tatwas*, greater and greater every day is the strength of these in their various foci, higher and higher is the formation of these foci, stronger and stronger is the external call upon the mind, and more and more perfect is the mental response. A time comes in the progress of this evolution when the five mental senses are perfectly developed, as is marked by the development of the external senses. The action of the five mental senses we call the phenomenon of perception. On the manifestation of this perception is raised the mighty fabric

of those mental manifestations which I have tried to discuss in the essay on Mind. The way in which this evolution takes place is sketched there too.

The external *tatwas* of gross matter create gross foci in a gross body from whence to send their currents. The soul does the same. The *tatvic* currents of the external soul, *Iswara*, create similar centres of action in connection with the mind. But the *tatvic* vibrations of the soul are finer than those of life-principle. The mental matter takes longer time to respond to the call of *Iswara* than it does to answer to the call of *Prāna*. It is not till the life-wave reaches humanity that the vibrations of the soul begin to show themselves in the mind. The foci of psychic currents are located in what is called the *vijnana maya kosha*, the psychic coil. At the time of the beginning of human life, the psychic foci are in that state of perfection in which are the animal foci, the senses, at the time when the life-wave begins its journey in the animal species. These psychic foci go on gaining strength, race after race, till we reach the point which I have called the awakening of the soul. The process of evolution from that point upward formed the subject of the last two essays. That process ends in the confirmation of the state of *paravairagya*. From this state there are only a few steps to the power of what has been called ulterior or psychic perception. Our former perception we may now call animal perception. And just as on the basis of animal perception has been raised the mighty fabric of inference and verbal

authority, so also might be, as indeed it has been, raised by ancient Aryan sages a more mighty fabric of inference and verbal authority on the basis of psychic perception. We shall come to that by and bye. In the meantime, let us resume our subject from where we left it.

As practice confirms in the Yogi's mind the state of *paravairagya*, it gets the most perfect calm. It is open to all sorts of *tatwic* influences, without any sensuous disturbance. The next power that consequently shows itself is called *samāpatti*. I shall translate this word by intuition, and define it as that mental state in which it becomes capable of receiving the reflection of the subjective and the objective worlds, and the means of knowledge at the slightest motion anyhow imparted.

Intuition has four stages.

1. Sa vitarka—verbal.
2. Nir vitarka—wordless.
3. Sa vichara—meditative.
4. Nir vichara—ultra-meditative.

The state of intuition has been likened to a bright, pure, transparent, colourless crystal. Place whatever you will behind such a crystal, it will most readily show in itself the colour of that object. And so does the mind behave in this state. Let fall on it the *tatwic* rays which constitute the objective world, it shows itself in the colours of the objective world. Let those colours be removed, it is again as pure as crystal, ready to show in itself any other colours that might be presented to it. Think of the elementary forces of

Nature—the *tatwas* ; think of the gross objects where they work ; think of the organs of sense, their genesis, and the method of their work ; think of the soul—liberated or bound—the mind readily falls into each of these states. It retains no particular colour which might oppose or vitiate any other colour entering it. The first stage of intuition is the verbal. It is the most common in this age and therefore the most easily intelligible. Let the reader think of a mind in which no colour is evoked at the sound of scientific words. Let him think of thousands of those men in whose minds the sounds of their own language full of high and great ideas is as strange as Hebrew. Take an uneducated English peasant and read to him Comus. Do you think those beautiful words will carry to him all they are intended to convey ? But why an uneducated peasant ? Did the great Johnson himself understand the beauties of Milton ? Take again a common schoolboy, and read to him in his own language the truths of philosophy. Does that language, even if you give him its lexicographical meaning, convey any idea to his mind ? Take the Upanishads, and read them to any pandit who can understand Sanskrit grammatically and lexicographically tolerably well. Does anyone doubt—I do not—that he does not understand all that those noble words convey ? With such a mind, let him compare the mind of a really educated man, a mind which—what shall we call it but—almost intuitively takes in the true sense of words. To take in the full sense which words are

intended to convey is not an easy task, even for the highly educated. Prejudice, deep-seated antagonistic theories, the strength of one's own convictions, and perhaps some other characteristics of the mind prove an insurmountable obstacle. Even a John Stuart Mill could not properly understand the philosophy of Sir William Hamilton. One of the greatest Oriental scholars says that Patanjali's system is no philosophy at all! Another has expressed himself to the effect that Patanjali's Aphorisms on Yoga are mere fanaticism! There are many *tantras* of which, though we might translate them into any language, very few of us really know the meaning. This is a very grave shortcoming, and sometimes much to be regretted. It disappears only with the manifestation of verbal intuition. In this state the Yogi is at once *en rapport* with the author of the book, and this is because his mind is free from every blinding prejudice, and is, in fact, a pure, bright, colourless crystal, ready to show any phase of colour that might come in contact with it.

The next stage of intuition is the wordless. In this you no longer stand in need of books to initiate yourselves into the secrets of nature. Your mind becomes capable of deriving these truths from their fountain-head—the true pictures of everything in every state of the objective world which through the agency of *prāna* are represented in the universal mind—pictures which are the *souls* of these things, their own true selves—pregnant with every state in which the thing has

passed, or has to pass—the realities of the various and varying phases of the phenomenal world—the thing which in a table, a glass, a pen, and in fact any and every thing, is hard or soft, long or short, white or black.

These states have for their object the gross phenomenal world. The next two stages of intuition have for their object the world of forces which lies at the root of the changes of the gross world, the world, that is to say, of subtle bodies. The meditative intuition has for its object only the present manifestation of the currents of the subtle body—the forces which are already showing or going to show themselves. In this state, for example, the Yogi knows intuitively the present forces of the atmospheric *Prāna* as they are gathering strength enough to give us a shower of rain, hailstones, snow, or hoar-frost, but he does not know what has given them their present activity, or whether the potential will ever become the actual, and if yes, to what extent. He knows the forces that are working at the present moment in that tree, that horse, that man, the powers that keep these things in the state they are in, but he does not know the antecedents and consequents of that state.

The next state has for its object all the three states of subtle bodies. The present state is of course known, but with it the Yogi draws in the whole history of the object from beginning to end. Place before him that rose, and he knows its subtle principle in all its states, antecedents and consequents. He is familiar with the little

beginnings of the tree, and its growth in various states; he knows how the budding began, he knows how the bud opened and how it grew into that beautiful flower. He knows what shall be its end, how it shall perish, and when. He knows when again shall the same flower energize gross matter. Put before him a closed letter. He knows not only what that letter contains, he can also trace those thoughts to the brain whence they proceeded, to the hand which traced those lines, to the room in which they were written, and so on. It is in this state too that mind knows mind, without the medium of words.

I hope I have sufficiently explained these four states. They constitute what is called the objective trance (*savija samadhi*).

Occasionally these powers show themselves in many minds. But that simply shows that the favoured mortal is on the right track. He must make sure of the point if he would win.

When the last stage of this *samadhi* is confirmed in the mind, our psychic senses gain the power of that amount of certain knowledge which is the portion of our animal senses. The authority of these senses is supreme with us, so far as the gross world is concerned. In a similar way there is left for us no room to doubt the truth of the knowledge which our psychic senses bring us. This high power of knowing every supersensuous truth with perfect certainty is known as *Ritamhara*, or what I have in English called psychic perception.

The knowledge which psychic perception gives us is by no means to be confounded with the knowledge obtained through inference, imagination, or the records of others' experience.

Inference, imagination, and verbal authority, based on animal perception, can only work upon knowledge obtained through animal senses. But psychic perception and inference based upon that has for its object things of the supersensuous world, the realities which underlie the phenomenal existence we are familiar with. That perception takes in the fact of the existence and the nature of *Prakriti* itself, the subtlest state of matter, just as animal perception takes in gross matter.

Animal perception draws the mind towards gross matter, the world that has given it birth. So does psychic perception draw the mind towards the soul. The practice of objective *samadhi* destroys itself. The mind takes in so much of the higher energy of the soul that it loses its mental consistency. Down goes the entire structure of unreal names and forms. The soul lives in herself, and not as now in the mind.

With this the greater part of my work is done. It is now clear that what we call man lives chiefly in the mind. The mind has two entities to affect it. The one is the life-principle, the other the psychic principle—the one producing certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the soul is more desirable than

that of the life-principle. When the mind loses itself entirely in the soul, man becomes God.

The object of these essays has been roughly to portray the nature, function, and mutual relation of the principles, in other words :

TO TRACE THE OPERATION OF THE UNIVERSAL TATWIC LAW ON ALL THE PLANES OF EXISTENCE.

This has been briefly done. A good deal more remains to be said about the powers latent in the *Prāna* and the mind, which show themselves in special departments of the progress of man. That need not, however, form part of the present series, and therefore with some description of the first and last principle of the cosmos—the Spirit—I close this series.

XV.—THE SPIRIT.

This is the *anandamaya kosha*, literally the coil of bliss of the *Vedantins*. With the power of psychic perception, the soul knows the existence of this entity, but in the present stage of human development it has hardly made its presence directly felt in the human constitution. The characteristic difference between the soul and the spirit is the absence in the latter of the “*I*.”

It is the dawn of the day of evolution. It is the first setting-in of the positive current of the great

breath. It is the first state of cosmic activity after the night of *Mahapralaya*. As we have seen, the breath in every state of existence has three states—the positive, the negative, and the *susumna*. The *susumna* is pregnant with either of the two states. This is the state which is described in the *Parameshthi sukta* of the Rig Veda as neither SAT (positive) nor ASAT (negative). This is the primary state of *parabrahma*, in which the whole universe lies hidden like a tree in the seed. As billows rise and lose themselves in an ocean, the two states of evolution and involution take their rise in this state, and are in due time lost in the same. What is *Prakriti* itself in this state of potential omnipotence? The phenomena of *Prakriti* owe their origin and existence to the modifications of the great breath. When that great breath is in the state of *susumna*, can we not say that *Prakriti* itself is held in that state by *susumna*? It is in fact *parabrahma* that is all in all. *Prakriti* is only the shadow of that substance, and like a shadow it follows the modifications of His great breath. The first modification of the great breath is the setting in of the evolutionary (positive) current. In this state *Prakriti* is ready to modify into the ethers of the first degree, which make up the atmosphere from which *Iswara* draws life. The Subject (*parabrahma*), whose breath causes these *Prakritic* modifications, is in this first state of evolution, known as the SAT, the fountain-head of all existence. The *I* is latent in this state. Naturally enough, because it is differentiation which gives birth to the *I*. But what is this state?

Must man be annihilated before he reaches this state of what from the standpoint of man is called *nirvana* or *paranirvana*? There is no reason to suppose that it is the state of annihilation any more than a certain amount of latent heat is annihilated in water. The simple fact is that the colour which constitutes the *ego* becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge *above* self, not certainly destroying it.

The individual spirit bears the same relation to the SAT which the individual soul bears to the ISWARA, the individual mind to the *Virat*, and the individual life-principle to the *Prāna*. Each centre is given birth to by the *tatwic* rays of that degree. Each is a drop in its own ocean. The Upanishad explains this state under many names. The *Chhandogya*, however, has a very comprehensive dialogue, on this subject, between Uddalaka and his son Shwetaketu.

Professor Max Müller has made some very questionable remarks on certain assertions in this dialogue, calling them "more or less fanciful." These remarks could never have fallen from so learned a man had he known and understood something of the ancient Science of Breath and the philosophy of the *Tatwas*. The Upanishads can never be very intelligible without this comprehensive science. It must be remembered that the Upanishads themselves have in many places clearly laid down that a teacher is wanted for the proper understanding of those divine words. Now the teacher taught nothing else but the Science of Breath,

which is said to be the secret doctrine of all secret doctrines. It is, in fact, the key of all that is taught in the Upanishads. The little book which these essays, try to explain to the world does, from its very arrangement, appear to be a compilation of various couplets on the same subject inherited from various esoteric circles. It is, in fact, as a key to Aryan philosophy and occult science that this handful of stanzas now presented to the reader has its chief value. But, ah! even this little book will hardly serve to dispel the gloom of ages.

To return, however, to the dialogue between the father and the son. It is contained in the sixth *Prapathaka* of the Chhandogya Upanishad.

“‘In the beginning,’ my dear, ‘there was that only which is (Tò òn) one only, without a second. Others say in the beginning there was that only, which is not (Tò mé òn) one only, without a second, and from that which is not, that which is was born.’”

This is the translation of Professor Max Müller. Notwithstanding the authority of his great name, and real scholarship, I venture to think that the sense of the Upanishad is totally lost sight of in the translation.

The words of the original are :—

Sad eva saumyedadagre ástí.

I cannot find any word in the translation giving the sense of the word *idam* in the original. *Idam* means this, and it has been explained as meaning the phenomenal world. This that is perceived

etc. The real translation of the text would therefore be :—

This (world) was SAT alone in the beginning.

Perhaps in the translation of Professor Max Müller the word "there" is printed by mistake for "this." If this is the case the defect in the translation is at once cured.

The text means that the first state of the world before differentiation was the state known as *Sat*. From what comes afterwards, it appears that this is the state of the Universe in which all its phenomena—material, mental, and psychic—are held *in posse*. The word *eva*, for which stands in the translation the word alone, or only, signifies that in the beginning of the Day of Evolution the Universe had not all the five, or even two or more of the five planes of existence *together*. Now the case is such, but in the beginning the SAT alone existed.

The SAT is one only, without a second. In these two epithets there is no qualification of time. The Sat is one alone, not like the *Prāna*, the *Virat*, and *Iswara*, having all three existing simultaneously, a shadowy side of existence.

The next sentence goes on to say that in the beginning there was ASAT alone. As Professor Max Müller renders it, "there (?) was that only which is not."

Now this carries no meaning, notwithstanding the Greek accompaniment (*tò mé ōn*). That the word ASAT is used in the sense of "that which is not" or briefly "nothing," there is no doubt. But that such

is not the meaning of the Upanishad there is also no doubt. The words are used here in the same sense in which 'they' are 'used' in the "Nosad ásit" hymn of the Rigveda.

"Then there was neither the SAT nor the ASAT." This is of course a state quite other than the SAT of the Upanishad. It is nothing more than the *susumna* of the Brahmic breath. After this in the beginning of evolution the Brahma became SAT. This is the positive evolutionary potential phase. The ASAT is nothing more than the cooler negative life current which rules during the night of *Mahapralaya*. When the shadowy *Prakriti* has undergone the preparatory influence of the negative current, the day of evolution sets in with the beginning of the positive current. The dispute as to beginning is merely of a technical nature. In reality there is no beginning. It is all a motion in the circle, and from this point of view we may put whatever state we like in the beginning.

But, argues the ASAT philosopher, that unless the MAYA undergo the preparatory influence of the Night, there can be no creation. Hence, according to him, we must put the ASAT in the beginning.

To this the sage Uddalaka would not consent. According to him the active impressive force is in the SAT, the positive state, just as all the life-forms take their origin from *Prāna* (the positive life-matter) and not from *Rayi* (the negative life matter).* It is only

impressibility that exists in the *Asat*, the real names and forms of the phenomenal Universe do *not* there exist. In fact the name SAT has been given to the primary state of the evolving universe for this very reason. If we would translate these two words into English we would have to coin two very unique compounds—

SAT—that-in-which-is.

ASAT—that-in-which-is-not.

It is only such a rendering that would carry the true idea, and hence it is after all advisable to retain the Sanskrit words and explain them as one best may.

That *actually existing state* in which the names and forms exist not, cannot very properly stand as the cause of the names and forms which do exist. Hence the SAT alone was in the beginning, etc.

The individual spirit has the same relation to th SAT which the soul has to the *Iswara*.

That will do now. It is enough to show that there is no annihilation anywhere in the Universe. *Nirvana* simply means the extinguishment (which is not extinction) of the phenomenal rays.

THE SCIENCE OF BREATH

AND

THE PHILOSOPHY OF THE TATWAS.

(TRANSLATED FROM THE SANSKRIT.)

The goddess said :—

1. My Lord Mahadeva, the god of gods, be kind to me, and tell me the wisdom that comprehends everything.

2. How did the universe come out ? How does it go on ? How does it disappear ? Tell me, O Lord, the philosophy of the universe.

NOTES.

“The god said” ; “the goddess said” ; “said the god” ; “said the goddess.”

The whole book is couched in the form of a dialogue between the god *Siva* and his wife *Párvati*. All the *tantras* have the same form. It is hardly consistent with facts to hold that *Siva* and *Párvati* were a human pair in some ancient period. The former is generally spoken of in this book as *Iswara*, the latter as *Devi* or

Shakti. The book under notice does not from its method of composition seem to have been written by *Siva*. In the first place there are several stanzas in the book, which appear to be the composition of different authors, put in the present form by some compiler. Secondly, the author says in one place that he was going to describe certain experiments as he had seen them in the *Sivágama*. (The teachings of *Siva*.)

In the end of one MS., however, it is said that the book comprises the eighth chapter of *Sivágama*.

In the *Kenopnishat* the great commentator Shankaracharya interpretes *Umā Haimvati* (another name of *Parvati*) as *Brahma Vidya*, the Divine Science or Theosophia. There, however, the goddess appears as a teacheress, and she might well be interpreted as Theosophia. That explanation will hardly hold good here. Here *Siva* and *Parvati* seem to be the male and female principles. They are the best acquainted with their own working. The god, the male principle, explaining to the *Sakti*, the female principle, the various modes in which the finer forces of nature imprint themselves upon the grosser planes, might be the symbol of the eternal impression of all thoughts and living organisms into the *Sakti*—the cooler matter rayi—by *Siva* the hotter male principle.

Said the god :—

3. The universe came out of *tatwa** or the *tatwas*;

* In the original the singular number is often used to denote the common quality of the five *tatwas*—that by which each is known as such.

it goes on by the instrumentality of the *tatwas*; it disappears in the *tatwas*; by the *tatwas* is known the nature of the universe.

NOTES.

The universe comprehends all the manifestations with which we are familiar, either on the physical, the mental, or the psychic plane. All of them have come out of the *tatwas*. The *tatwas* are the forces which lie at the root of all these manifestations. Creation, preservation, and destruction, or more strictly speaking, appearance, sustenance, and disappearance of the phenomena we are acquainted with are *tatwic* changes of state.

Said the goddess :—

4. The Knowers of the *tatwas* have ascertained the *tatwas* to be the highest root; what, O God, is the nature of the *tatwas*? Throw light upon the *tatwas*.

Said the god :—

5. Unmanifested, formless, one giver of light is the great Power; from that appeared the sonoriferous ether (*ākāśa*); from that had birth the tangiferous ether.

NOTES.

This is the *parabrahma* of the Vedantins, the first change of state which stands at the top of evolution. This is the first positive phase of life. All the Upanishads concur in this. In the beginning all this

was SAT (the positive phase of Brahma). From this state come out by degrees the five ethers—*latwas* or *mahabhutas* as they are also called. "From him came the *Akāśa* and so on," says the Upanishad. This state of *parabrahma* is called in the text "UNMANIFESTED." Manifestation for us only begins with the "Ego," the sixth principle of our constitution—all beyond that is naturally unmanifested. "Formless." This epithet is given because forms only show themselves when the *latwas* and the two states of matter—the male and the female, the hotter and the cooler—come into existence. As yet there is only one universal state of matter. Hence is also given to that state the epithet *One*.

He is also called the GIVER OF LIGHT. This light is the real life. It is this state which transmutes into the five ethers, which form the atmosphere of the sixth principle of the universe.

6. From the tangiferous ether, the luminiferous ether, and from this the gustiferous ether; from thence was the birth of the odoriferous ether. These are the five ethers and they have five-fold extension.

7. Of these the universe came out; by these it goes on; into these it disappears; even among these it shows itself again.

8. The body is made of the five *latwas*; the five *latwas*, O, fair one, exist therein in the subtle form; they are known by the learned who devote themselves to the *latwas*.

NOTES.

The body—human as well as every other—is made of the five *tatwas* in their gross form. In this gross body play the five *tatwas* in their subtle form. They govern it physiologically, mentally, psychically and spiritually. These are therefore the four subtle forms of the *tatwas*.

9. On this account shall I speak of the rise of breath in the body ; by knowing the nature of inspiration and expiration comes into being the knowledge of the three times.

NOTES.

Man can devote himself most easily to his own body. On this account have been described here the laws of the rise of the breath in the body.

Knowledge of three times the past, the present and the future, is nothing more than a scientific knowledge of the causes and effects of phenomena. Know the present *tatwic* state of things, know its antecedent and consequent states, and you have a knowledge of the three times.

10. This science of the rise of breath, the hidden of the hidden, the shower of the true Good, is a pearl on the head of the wise.

11. This knowledge is the subtle of the subtle ; it is easily understood ; it causes the belief of truth ; it excites wonder in the world of unbelievers, it is the support among unsceptical people.

The qualities of the pupil.

12. The science of the rise of breath is to be given to the calm, the pure, the virtuous, the firm and the grateful, single-minded devotee of the *guru*.*

13. It is not to be given to the vicious, the impure, the angry, the untruthful, the adulterer, and him who has wasted his substance.

The Science of Breath.

14. Hear, thou goddess, the wisdom which is found in the body; omniscience is caused by it, if well understood.

15. In the *swara* are the *Vedas* and the *shastras*; in the *swara* the highest *gandharva*; in the *swara* are all the three worlds; the *swara* is the reflection of the *parabrahma*.

NOTES.

"In the *swara* are the *Vedas*, etc." *Swara*, as has been seen, is the current of the life-wave. It is the same as the intelligence of the *Vedantins*. The assertion in this stanza might have two meanings. It might mean that the things described in the *Vedas* are in the *swara*, or it might mean that the description itself is there. It might mean that both are there. This is of course an absolute fact. There is nothing in the manifested universe, which has not received existence from the Great Breath, which is the *Prāna* of the universe on the highest plane of life.

* Spiritual teacher.

16. Without a knowledge of the breath (*swara*) the astrologer is a house without its lord, a speaker without learning, a trunk without head.

17. Whoever knows the analysis of the *Nadis*, and the *Prāna*, the analysis of the *latwa*, and the analysis of the conjunctive *susumna* gets salvation.

18. It is always auspicious in the seen or the unseen universe, when the power of breath is *mastered*; they say, O fair one, that the *knowledge* of the science of breath is somewhat auspicious.

NOTES.

This stanza points to the difference between practical and theoretical occultism. The practice is, of course highly auspicious, but the theory, too, puts us in the right track, and is, therefore, somewhat auspicious.

19. The parts and the first accumulations of the universe were made by the *swara*, and the *swara* is visible as the great Power, the Creator, and the Destroyer.

NOTES.

For some reflections on this subject, the reader is referred to the Essay on Evolution.

20. A knowledge more secret than the science of Breath, wealth more useful than the science of Breath, a friend more true than the science of Breath, was never seen or heard of.

21. An enemy is killed during the power of the

breath, and also friends are brought together; wealth is got during the power of breath, and comfort and reputation during the same.

NOTES.

Every phenomenon is nothing more than a phase of *tatwic* motion.

22. On account of the force of breath one gets a female child or meets a king; by the force of breath are gods propitiated, and by the breath is a king in anyone's power.

23. Locomotion is caused by the power of breath and food, too, is taken by the power of breath; urine and fæces are also discharged during the power of breath.

24. All the *Sastras* and *Purana*, etc., beginning with the Vedas and the Upanishads, contain no principle beyond the knowledge of *swara* (the breath).

25. All are names and forms. Among all these people wander mistaken. They are fools steeped in ignorance unless the *tatwas* are known.

NOTES.

All the phenomena of the universe are names and forms. All these names and forms live in the *swara* of *parabrahma*, or comparatively in the subtler *tatwas*. But there nothing is distinguishable. They are only distinguished as such when they are imprinted upon the grosser planes. The impression takes place by the instrumentality of *Rayi*, the cooler state of life-

matter, which is only the shade of *Prāna*, the original state. Hence the names and forms are all unreal.

26. This science of the rise of breath is the highest of all the high sciences ; it is a flame for illumining the mansion of the soul.

27. The knowledge cannot be imparted to this man or that man except in answer to a question ; it is therefore to be known by one's own exertions in the soul, by the soul, and soul alone.

NOTES.

This is the celebrated dictum, " Know thyself by thyself," which differs from the Greek one in the addition of the last two words.

28. Neither the lunar day, nor the constellations, nor the solar day, nor planet, nor god ; neither rain nor the *Vyatipata*, nor the conjunctions *Vaidhrita*, etc.

NOTES.

These are all of them the various phases of the five different *tatwic* states. They have a natural effect upon the terrestrial life. The effect differs with the thing influenced. The rays of the *tatwic* state of time will only be reflected into any organism if the reflecting surface is akin. The Yogi who has power over his breath can put it into any *tatwic* state he chooses, and the antagonistic effects of time are simply thrown off.

29. Nor the bad conjunctions, goddess, ever have

power ; when one gets the pure power of *swara*, everything has good effect.

30. In the body are the *nadis* having many forms and well extended ; they ought to be known in the body by the wise, for the sake of knowledge.

31. Branching off from the root in the navel, 72,000 of them extend in the body.

NOTES.

The Yogis take the navel to be the starting point of the system of *nadis*. So says Patanjali, the great Yogi philosopher. "The systems of the body are known by concentration upon the navel." The Vedantins take the heart to be the starting point of the system. The former assign as their reason, the existence in the navel of the Power *Kundali*, the latter the existence in the heart of the cardiac soul (the *Lingam atma*), which is the real life of the gross body. This, however, is immaterial. We may begin wherever we like, if we only understand truly the location of the life-principle, and its various manifestations.

32. In the navel is the Power *Kundali* sleeping like a serpent ; thence ten *nadis* go upwards and ten downwards.

NOTES.

"The Power *Kundali*." This power sleeps in the developed organism. It is that power which draws in gross matter from the mother organism through the

umbilical cord, and distributes it to the different places where the seminal *Prāna* gives it form. When the child separates from the mother the Power goes to sleep. She is no more wanted now. Upon the supplies of the *Kundali* depend the dimensions of the body of the child. It is said that it is possible to awake the goddess even in the developed organism by certain practices of Yoga.

When this is done the Yogi gets the power of lengthening or shortening the limbs.

33. Two and two of the *Nadis* go crosswise ; they are thus twenty-four in number. The principal are the ten *Nadis* in which act the ten forces.

34. Crosswise, or upwards, or downwards, in them is manifested the *prāna* all over the body. They are in the body in the shape of Chakras supporting all the manifestations of *Prāna*.

35. Of all these, ten are principal ; out of the ten, three are the highest—*Idā*, and *Pingalā* and the *Susumna*.

36. *Gandhari*, *Hastijihva*, *Pusha* and *Yashaswani* ; *Alambusha*, *Kuhu*, *Sankhini*, and also *Damini*.

37. *IDĀ* is in the left part, *PINGALA* in the right, *SUSUMNĀ* in the middle ; *GANDHARI* in the left eye.

38. In the right eye *Hastijihva* ; in the right ear *Pusha* ; *Yashaswani* in the left ear ; in the mouth *Alambusha*.

39. *Kuhu* in the place of the generative organ ; in

the anus *Shankhini*. In this way one at each outlet stand the *Nadis*.

40. *Idā*, *Pīngalā*, and *Susumnā* stand in the way of the *Prāna*, these ten *Nadis* extend variously in the body.

NOTES.

For a dissertation on these three *Nadis* the reader is referred to the Articles on *Prāna*. On a small scale the right and left chambers of the heart, and the right and left portions of the spinal column are the *pīngalā* and *Idā*. The canal between these two is the *susumnā*. Taking the blood vessel system to be a mere reflection of the nervous system, the terminology might be applied to the nervous alone. It appears, however, that the *Nadis* of the *Tantrists* comprehend both these systems. In the nervous system there is the real power, and this must be present everywhere where there is any manifestation of life.

41. These are the names of the *Nadis*. I now give the names of the forces:—*Prāna* (1), *Apāna* (2), *Samāna* (3), *Udāna* (4), and *Vyāna* (5).

42. *Nāga* (6), *Kūrma* (7), and *Krikilā* (8), *Devadatta* (9), and *Dhananyāya* (10). In the chest lives always the *prāna*; the *apāna* in the circle of the anus.

43. The *Samāna* in the circle of the navel, the *Udāna* in the midst of the throat; the *Vyāna* pervades all over the body. These are the ten principal forces.

44. The five beginning with the *prāna* have been described. The remaining five forces begin with *Nāga*.

Their names and places too I give (in the next stanza).

45. The *Nāga* is known in belching ; the *Kūrma* in the twinkling of the eye ; the *Krikila* is known as the cause of hunger ; the *Devadatta* is known in yawning.

46. The all-pervading *Dhananjaya* does not leave even the dead body. All these move in all the *Nadis* where thus they put on the appearance of life.

47. Let the wise man know the manifest movements of the individualized *Prāna* by the three *Nadis-ida*, *pingalā*, and *susumna*.

48. The *Idā* is to be known in the left half and the *pingalā* in the right (half of the body).

49. The moon is placed in the *Idā*, the sun in the *pingalā* ; the *Susumna* has the nature of SAMBHU, and SAMBHU is the self of *Hansa* (inspiration and expiration both).

50. Expiration is called *Ha* ; inspiration is *Sa* ; *Ha* is the SIVA (the male), and *Sa* the SAKTI (the female).

51. Appearing as *Sakti*, stands the moon, causing the left *Nadi* to flow ; causing the right *Nadi* to flow, the sun appears as SAMBHU (male).

52. Any charity given by the wise while the breath is in the left nostril, multiplies krores* upon krores of times in *this* world.

53. Let the Yogi look into his face, with one mind and with attention, and thus let him know entirely the motion of the *sun* and the *moon*.

* A krore = 10,000,000.

54. Let him meditate upon the *tatwa* when the *prāṇa* is calm, never when it is disturbed; his desire will be fulfilled, he will have great benefit and victory.

55. To those men who practise, and thus always keep the sun and moon in proper order, knowledge of the past and the future becomes as easy as if they were in their hand.

56. In the left *Nadi* the appearance of the breath is that of the *Amrita* (Nectar); it is the great nourisher of the world. In the right, the motion-imparting portion, the world is always born.

NOTES.

The negative phase of *Prāṇa* has the qualities of *Amrita*, the giver of eternal life. The negative matter, the moon is cooler than the positive matter, the sun. The former is *Rāyī*, the latter *prāṇa*. The former receives the impressions from the latter, and this plays the part of imparting impressions to that. The moon, therefore, is the real life of all names and forms. In her they live; she keeps them up. She is, therefore, the *Amrita*, the nectar of life. The right *Nadi* is, from the greater temperature it possesses, the imparting of names and forms, or briefly, the motion-imparting phase of life matter. It is the tendency of the sun to always cause changes in names and forms, and giving new impressions in the place of the old. Hence the sun is the greater destroyer of forms. He is the father of the forms, but the real preserver is the moon.

57. The middle one, the *susumna*, moves very

cruelly, and is very bad in all acts; everywhere in auspicious acts, the left (*nadi*) causes strength.

58. In going out the left is auspicious; in going in the right is auspicious; the moon must be known to be even, the sun odd.

59. The moon is the female, the sun is the male; the moon is fair, the sun is dark*. During the flow of the *Nadi* of the moon let calm acts be done.

60. During the flow of the *Nadi* of the sun harsh works are to be done; during the flow of the *susumna* are to be done acts resulting in the attainments of psychic powers and salvation.

61. In the bright fortnight the moon comes in first, in the dark one the sun, beginning from the first lunar day they rise one after the other in order, after three days each.

62. The moon and the sun have each the white (northward, upward) and the black (southward, downward) duration of $2\frac{1}{2}$ *gharis*. They flow in order during the sixty *gharis* of a day.

63. Then by a *ghari* each (24 minutes) the five *tatwas* flow. The days begin with the *pratipat* (the first lunar day). When the order is reversed the effect is reversed.

64. In the bright fortnight the left (is powerful), in the dark the right; let the yogi with attention bring these into order, beginning with the first lunar day.

65. If the breath rises† by the way of the moon,

(*) As compared with the moon.

(†) As compared with the sun.

and sets* in by that of the sun, it confers groups of good qualities ; in the reverse, the reverse.

66. Let the moon flow the whole day through, and the sun the whole night ; he who practises thus is no doubt a yogi.

67. The moon is checked by the sun, the sun by the moon ; he who knows this practice, tramples in a moment over the three worlds (*i. e.* nothing in the three worlds can have a bad effect upon him).

68. During Thursdays, Fridays, Wednesdays, and Mondays the left *Nadi* gives success in all acts, especially in the white fortnight.

69. During Sundays, Tuesdays, and Saturdays the right *Nadi* gives success in all harsh acts, especially in the black fortnight.

70. During the five *gharis* each, the *tatwas* have their distinct rise in order, *ghari* by *ghari*.

71. Thus there are twelve changes during day and night. The Taurus, Cancer, Virgo, Scorpio, Capricornus, Pisces are in the moon (*i. e.*, with these signs the breath rises in the left *Nadi*).

72. During the Aries, Gemini, Leo, Libra, Sagittarius, Aquarius, the rise of the breath is in the right *Nadi*. From this good or bad is ascertained.

73. The sun is centred in the east and the north, the moon in the west and south. Let none go to west and south during the flow of the right *Nadi*.

74. Let none go to east and north during the flow of the left *Nadi* ; if anyone does go, he will have the fear of robbers and will not return.

(*) At sunset.

75. The wise who desire good might not therefore go in these directions during these intervals; then will there be suffering and death doubtless.

76. When, during the bright fortnight, the moon flows, it is beneficial to the man; comfort is caused in mild deeds.

77. When at the time of the rise of the sun breath the moon breath rises, and *vice versâ*, quarrel and danger make appearance, and all good disappears.

THE WRONG SWARA.

78. When in the morning the wrong breath takes its rise, that is the sun in place of the moon, and the moon in place of the sun, then

79. During the first day the mind is confused; during the second loss of wealth; during the third they speak of motion; during the fourth the destruction of the desired (object);

80. During the fifth the destruction of worldly position; during the sixth the destruction of all objects; during the seventh disease and pain; during the eighth death.

81. When for these eight days, at all the three times, the breath is wrong, then the effect is simply bad. When there is something less there is some good.*

82. When in the morning and the noon there is the moon, and in the evening the sun, then there is always success and benefit. The reverse gives pain.

* Thus the effects of the wrong breath depend upon its strength. In the majority of cases there might only be a tendency towards these effects, or there might only be a

83. Whenever the breath is in the right or the left *Nadi*, the journey will be successful ; if the right or the left, as the case may be, is the first step.

84. Going four steps (by the left step first), when the moon flows, and five steps (by the right step first), when the sun flows, causes success all over the three worlds.

85. One must go on an even number of steps during the moon, and an odd one during the sun, raising first the foot (belonging to the) full *Nadi*.*

86. If by the hand of that part of the body in which the breath might be flowing at the time of waking, one touches his face, he is successful in his desires.

87. In taking a thing from another, and in going out of the house we must take by the hand in whose corresponding half the *Nadi* flows, and begin motion by raising the same foot.

88. There will be no confusion, no quarrel, no piercing with thorns ; he will come back comfortable and free from all accidents.

89. Those who desire success in their undertaking must talk with teachers, relations, kings, and ministers and others who can fulfil one's desires, keeping them towards the full half of the body.

90. Those who desire success, benefit, and comfort must talk with enemies, thieves, creditors, and such others, keeping them towards the empty half of the body.

91. To distant countries one must go during the moon ; to rather near countries during the sun.

* The one in which the breath flows for the time being.

92. Whatever of income, etc., and comings together, has been described before, comes to pass without doubt in the *Nadis* noticed before.

93. Whatever has been said before to be the effect of the empty *Nadi*, is all in accordance with what has been said by the omniscient.

94. All transactions or dealings with bad men where there is enmity or deceit, angry lords or thieves, etc., are dangerous towards the full half of the body.

95. In going on a distant journey, the moon is auspicious, and gives ceaseless success in the aim; the sun is good in coming in, and in the beginning of any hasty work.

96. During the flow of the moon, poison is destroyed; during that of the sun, power is obtained over any body. During the *susumna* salvation is obtained. One Power stands in three forms—the sun, the moon, and the *susumna*.

97. It might happen that when something is to be done, the breath is not rightly flowing, or conversely, when the breath is flowing as it ought to be, there is no occasion for the action to be done. How then is a man of business to follow the promptings of *prāna*?

98. Auspicious or inauspicious acts are always done day and night. When need be the proper *Nadi* is to be set in motion.

The Idā.

99. In those acts which are desired to have durable effect, in adornment, in going on a distant journey, in entering an order of life (*Ashrama*) or a palace, in amassing wealth.

100. In sinking wells, ponds, tanks, etc., in erecting columns and idols, in buying utensils, in marriage, in having clothes, jewels, and ornaments prepared.

101. In preparing cooling and nourishing divine medicines, in seeing one's lord, in trade, in collection of grain.

102. In going into a new house, in taking charge of some office, in cultivation, in throwing the seed, in auspicious peace-making, in going out—the moon is auspicious.

103. In such acts as beginning to read, etc., in seeing relations, . . . in virtue, in learning from some spiritual teacher, in rehearsing a *Mantra*.

104. In reading the aphorisms of the Science of Time, in bringing quadrupeds home, in the treatment of diseases, in calling upon masters.

105. In riding horses and elephants, in doing good to others, in making deposits.

106. In singing, in playing upon instruments, in thinking of the science of musical sounds, in entering any town or village, in coronation.

107. In disease, sorrow, dejection, fever, and swoon, in establishing relations with one's people, and masters, in collecting grain, and fuel, etc.

108. In the adornment of their person by women, when the rain is coming, in the worship of the teacher, in preparing poisons etc, O, Fair! the moon is auspicious.

109. Also such acts as the practice of Yoga give success in *Idá*. Even in *Idá* let one give up the *Ākāśa* and *taijas* modifications of *prāna*.

110. In day or in night all works are successful ; in all auspicious works the flow of the moon is good.

THE PINGALÁ.

111. In all harsh acts, in the reading and teaching of difficult sciences . — . — . — . — . — . — . — . — in getting into a ship.

112. In all bad acts, in drinking, in rehearsing the *Mantras* of such a god as BHAIRAVA, in administering poison to enemies.

113. In learning the *Shastras*, in going, in hunting, in the selling of animals, in the difficult collection of bricks, wood, stone, and jewels, etc.

114. In the practice of music, in the *Yantras* and *tantras*, in climbing a high place or mountain, in gambling, in theft, in the breaking of an elephant or a horse, in a carriage or otherwise.

115. In riding a new donkey, camel, or buffalo, or an elephant, or horse, in crossing a stream, in medicine, in writing.

116. In athletic sports, in killing or producing confusion, in practising the six *Karmas*, etc., in obtaining power over *Yakshinis* ; *Yakshas*, *Vetalas*, Poisons and *Bhutas*, etc.

117. In killing, in causing love . — . — . — . — . — . — . — in enmity, in mesmerising* causing one to do anything at bidding—in drawing anyone towards anything, in

* The man will never have the courage and moral turpitude enough to do the act but when the right nadi flows.

causing distress and confusion, in charity, and buying and selling.

118. In practising with swords, in inimical battle, in amorous enjoyment, in seeking the king, in eating, in bathing, in mercantile negotiations, in harsh and hot deeds, the sun is auspicious.

119. Just after eating . — . — . — . — in winning the favour of women the sun is auspicious. The wise ought to sleep, too, during the flow of the sun breath.

120. All harsh acts, all those various acts which in their nature must be transitory and temporary, find success during the sun. There is no doubt in this.

THE SUSUMNA.

121. When the breath moves one moment in the left and the other in the right, that (state of *prāna*) too is known as SUSUMNA. It is the destroyer of all acts.

NOTES.

It will be seen that in this section three phases of the *Susumnā* have been noticed.

1. When the breath comes one moment out of one nostril and the next out of the other.

2. When the breath at once flows out of both nostrils with equal force.

3. When the breath flows out of one nostril with greater force than it does out of the other.

The first is called the Unequal state (*Vishamabhāva*). The second and third are called the *Vishuvat* or *Vishuva*.

122. When the *prāna* is in that NADI the fires of death burn. It is called *Vishuvat*, the destroyer of all actions.

123. When both the *Nadis*, which ought to flow one after the other, flow at once, then without doubt there is danger for him who is thus afflicted.

124. When it is at one moment in the right, the the other moment in the left, it is called the unequal state. The effect is the reverse of what is desired, and so it ought to be known, O, Fair One !

125. The wise call it *Vishuvat* when both the *Nadis* flow. Do neither harsh nor mild acts at that time ; both will be fruitless.

126. In life, in death, in asking questions, in income, or its absence, in success or its want—everywhere the reverse is the case during the flow of the VISHUVAT. Remember then the Lord of the Universe.

127. The Iswara is to be remembered by acts such as the practice of Yoga, nothing else is to be done at that time by those who desire success, income and comfort.

128. Pronounce a curse or benediction when with the sun the *Susumna* flows slowly ; it will all be useless.

129. When the unequal state takes rise, do not so much as think of journeying. Journeying during this state undoubtedly causes pain and death.

130. When the NADI changes or the *tatwa* changes, nothing auspicious shall be done by way of charity, etc.

131. In the front, in the left, and above is the moon.

On the back, on the right and below is the sun. In this way the wise ought to know the distinction between the full and empty.

NOTES.

Two more phases of conjunction have been noticed :

1. *Sandhya Sandhi*.
2. *Vedoveda*.

According to some philosophers these do not exist. These two are said to be but the names of the two foregoing ones. This, however, is not the thesis of the present writer. He holds that both these states exist separately.

1. The *Sandhya Sandhi* is that *Susumnā* through which disappearance takes place into the higher matter beyond. The physiological *Susumnā* is the reservoir of man's potential physiological life. From that state takes its birth either the positive or the negative phase of life.

But the *Susumnā* is the child of a higher phase of life. The positive and negative mental forces according to similar laws give birth to this potential *prānamaya kosha*. The world, as some writers have said, is the outcome of mental motion (*Sankalpa*, *Meinah sphurana*). The state of the conjunction of these two mental states is the *Sandhya Sandhi*. The same name seems to have been given to the higher *susumnā*. When the two phases of mental matter are neutralised in the *Susumnā*, the *prānamaya kosha* loses its vitality and disappears.

2. This is that state in which is thrown the reflection of the Higher *Atma*, and from whence it is possible for it to come into the mind.

132. The Messenger who is above, in front, or on the left, is in the way of the moon, and he who is below, in the back and on the right, is in the way of the sun.

133. The conjunction, which has no beginning, is One, and is without (potential) nourishment or confusion—that through which disappearance takes place in the subtle matter beyond—is called *Sandhya Sandhi*.

134. Some say there is no separate *Sandhya Sandhi*, but the state in which the *prāna* is in the *Vishuvat* is called *Sandhya Sandhi*.

135. There is no separate *Vedoveda*, it does not exist. That conjunction is called *Vedoveda* by which the highest *Atma* is known.

THE TATWAS.

Said the goddess :

136. Great Lord ! God of the gods ! in thy mind is the great secret which gives salvation to the world ; tell me all that.

Said the god :

137. There is no God beyond the secret knowledge of breath ; the *Yogi* who is devoted to the science of breath is the highest *yogi*.

138. Creation takes place from the five *tatwas*; the *tatwa* disappears in *tatwa*; the five *tatwas* constitute the objects of the highest knowledge; beyond the five *tatwas* is the FORMLESS.

NOTES.

See the Essay on the Tatwas.

139. The *Prithivi*, the *Apas*, the *Taijas*, the *Vayu*, and the *Ākāśa* are the five *tatwas*; everything is of the five *tatwas*. Revered is he who knows this.

NOTES.

How everything—every possible phenomenon of the soul, the mind, the *prāna*, and the gross matter is of the *tatwas*, the introductory Essays have tried to explain.

140. In the beings of all the worlds the *tatwas* are the same all over; from the earth to the *Satyaloka* the arrangement of the system of *Nadis* only differs.

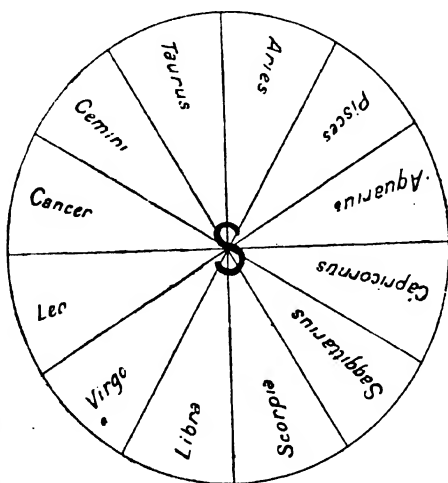
NOTES.

The nervous system is different in all the *lokas*. It has been said many a time that the *tatwic* rays flying in every direction from every point give birth to innumerable *trutis* which are minimised pictures of the macrocosm. Now it will be easy to understand that these pictures are formed on different planes, which are differently inclined to the solar axis, and lie at different distances from the sun. Our planet is at a

certain distance from the sun, and life is so arranged on this planet that the lunar and solar life-currents must have equal force if the organism is to be maintained. The *tatwas* also must be balanced. There might be other planes of life in which the respective powers of the two currents and the *tatwas* might be greater or less than they are on the earth. This difference will secure a difference in the arrangements of the *Nadis*, and also in their shape.

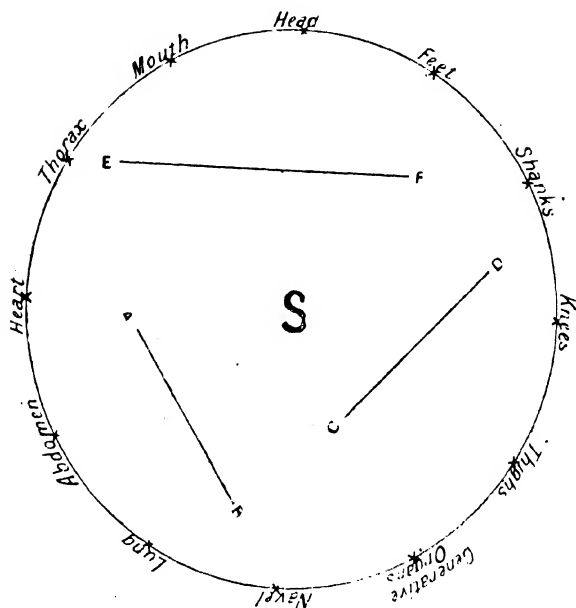
We experience this sort of thing even on our earth. Different animals and vegetables have different shapes. This is simply on account of the different *trutis* stretching on different planes, differently inclined to the solar axis. Suppose for the sake of illustration that the following is the sphere of the macrocosmic *prana*:—

Works on astrology assign different organs to these astral divisions, and I shall, for the



purpose of explanation, assume these without further explanation.

Thus we have on a larger scale



These twelve regions comprehend the whole body in and out. Now, suppose there is a plane A—B having a certain inclination to the axis of the sun, S. From every point in the twelve regions rays fall in every *truth* of the plane A—B. Then there are other planes, C—D and E—F, etc.

It is evident that the rays falling on all these planes from the twelve regions, will vary in relative strength and *position* on different planes. It is evident that on all these planes the different organs will differ in shape, in strength, and in relative position. This gives birth

to more or less varying nervous systems in all the *lokas*, and the various shapes of the organisms of the earth.

As in evolution the necessities of the mind are being changed, the *prānamaya Koshas* change their planes, and it is thus that they are changed on earth according to the occult theory of evolution.

141. In the left as well as in the right there is the five-fold rise (of the *tatwas*). The knowledge of the *tatwas* is eight-fold. Hear me, Fair One, I shall tell thee.

142. The first is the number of the *tatwas*; the second the conjunction of breath; the third are the signs of the breath; the fourth the place of the *tatwas*;

143. The fifth is the colour of the *tatwas*; the sixth is the *prāna* itself; the seventh is their taste, the eighth is the mode of their vibration.

144. Hear of the three-fold *Prāna*—the *Vishuvata* the Active (sun), the Passive (the moon)—in these eight forms.* There is nothing, O ! lotus-faced goddess, beyond the breath.

145. When by the effect of time the power of seeing does come it must be seen with great effort. The *Yogis* act for the purpose of deceiving time.

NOTES.

The *Yogis* act for the purpose of deceiving time. Time is the order of appearance of the various *tatwic* phases of a living organism. In man this order is

* The active *chara*, the motor, the passive is the *achara* or *sthira*, the receiver of motion.

regulated by his previous *Karma*. By the power of previous *Karma*, the human organism assumes different receptive states, and in accordance with the receptivity the *tatwic* influences of time—the solar *prāna*—cause pains or enjoyments of different sorts.

By the practice of *Yoga* the *Yogi* masters the *tatwic* changes of his body. Time is cheated. If he pushes the germ of disease out of his body no epidemic will ever affect him.

146. Let a man shut his ears by his thumbs, his nostrils by the middle fingers, his mouth by the last fingers and those last but one, and his eyes by the remaining fingers.

147. In this state the five *tatwas* are gradually known as the yellow, the white, the red, the blue, and the spotted without any other distinct *upadhi* (differentia).

148. Looking into a mirror, let the breath be thrown upon it; thus let the wise man know the difference among the *tatwas* by their forms.

149. Quadrangular, semi-lunar, triangular, spherical, and spotted are respectively the forms of the five *tatwas*.

150. Thus the first, *prithivi*, flows midway; the second, *apas*, flows downwards; the third, *Agni*, flows upwards; the fourth, *Vayu*, flows at acute angles; the *ākāśa* flows between every two.

151. The *apas tatwa* is white; the *prithivi* yellow; the *agni* red; the *vayu* sky-blue; the *ākāśa* foreshadows every colour.

152. First of all flows the *vayu tatwa*; secondly, the *taijas*; thirdly, the *prithivi*; and fourthly, the *apas*.

153. Between the two shoulders is located the *agni*; in the root of the navel *vayu*; in the knees the *apas*; in the feet the *prithivi*; in the head the *ākāśa*.

154. The *prithivi tatva* is sweet; the *apas* astringent; the *taijas* pungent; the *vayu* acid; the *ākāśa* bitter.

155. The *vayu* flows eight fingers' breadth; the *agni* four; the *prithivi* twelve; the *apas* sixteen.

156. The upward motion tends to death; the downward to calmness; the one at acute angles to restlessness; the middle one to endurance; the *ākāśa* is common to all.

157. During the flow of the *prithivi* are performed acts which are expected to live long; during the *apas* passing acts; during the *taijas* harsh acts; during the *vayu* killing, etc.

158. Nothing ought to be done during the *ākāśa* except the practice of *Yoga*; all other acts will remain without their desired effect.

159. During the *prithivi* and the *apas* success is obtained; death comes in the *taijas*; reduction in the *Vayu*. The *Akāśa* is known by the *tatvic* philosophers to be altogether useless.

160. During the *prithivi* income is late; during the *apas*, immediate; loss comes into existence by the *taijas* and the *vayu*; *ākāśa* is altogether useless.

161. The *prithivi tatva* is yellow, has slow motion, moves in the middle, comes in its flow up to the end of the sternum, is heavy in sound, has slight heat in temperature. It gives success in works which are expected to stay long.

162. The *apas tatwa* is white, has rapid motion, moves downwards, comes in its flow, sixteen fingers downwards (up to the navel), is heavy in sound, is cool in temperature. It gives success in auspicious works.

163. The *taijas tatwa* is red, moves in whirls (*avartagah*), moves upwards, comes in its flow four fingers downwards (up to the end of the chin), is very high in temperature. It gives birth to harsh actions (actions which, so to say, set one on fire).

164. The *vayu tatwa* is sky-blue, moves at acute angles, comes in flow eight fingers downwards, is hot or cool in temperature. It gives success in those works which are transitory.

165. The *ākāśa tatwa* is the common surface of all, foreshadows the qualities of all the *tatwas*. It gives *yoga* to the *yogis*.

166. Yellow and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the *prithivi tatwa*, which flows twelve fingers downwards.

167. White, semi-lunar, astringent, moving downwards, and the causer of benefit is the *apas tatwa*, which is sixteen fingers in flow.

169. Blue, spherical, acid, moving at acute angles, the giver of locomotion is the *vayu tatwa*, which is eight fingers in flow.

170. Foreshadowing all colours, of the shape of an ear, bitter in taste, moving everywhere through the giver of *Moksha* is the *ākāśa tatwa*, which is useless in all worldly works.

171. The *prithivi* and the *apas* are auspicious *tatwas*, the *taijas* is middling in its effects, the *ākāśa* and *vayu* are inauspicious and cause loss and death to mankind.

172. The *apas tatwa* is in the east ; the *prithivi* in the west ; the *vayu* in the north ; the *taijas* in the south ; the *ākāśa* in the middle corners.

173. When the *prithivi* and the *apas* are in the moon, and the *agni* in the sun, then there is doubtless success in mild and harsh acts respectively.

174. The *prithivi* causes income during the day, the *apas* during the night ; death comes in the *taijas* ; reduction in the *Vayu* ; the *ākāśa* sometimes burns.

175. In fitness for living, in success, in income, in cultivation (or, according to one reading, in enjoyment and growth), in amassing wealth, in understanding the meaning of the *mantras*, in questions about battle, in going and coming.

176. Benefit results during the *apastatwa* ; auspicious stay wherever it is during the *prithivi* ; by the *vayu* they go away elsewhere ; the *ākāśa* and the *taijas* cause loss and death.

177. In the *prithivi* comes the thought of roots (Mala) ; in the *apas* and the *vayu* that of living beings ; in the *taijas* comes the thought of minerals ; in the *ākāśa* there is void.

178. In the *prithivi* one thinks of (literally there are) beings of many feet ; in the *apas* and *vayu* of bipeds ; in the *taijas* of quadrupeds ; in the *ākāśa* of the footless.

179. Mars is said to be the *taijas*, the Sun the *prithivi*, Saturn the *apas*, and the Rahu the *vayu* in the right *Nadi*.

180. The Moon is the *apas*, Jupiter the *prithivi*, Mercury the *vayu*, and Venus the *taijas* in the left *Nadi*; for all acts doubtless.

NOTES.

The *tatwic* value of the planets described in these two verses seems to be the opinion of a few only. The opinion of the writer, which is also the opinion of the great astrologer Varahamchira, is expressed in stanza 181.

181. Jupiter is the *prithivi*; the Moon and Venus are the *apas*; the Sun and Mars are the *taijas*; the Dragon, the Ketu, and Saturn are *vayu*; Mercury is the *ākāśa*.

182. Say during the *prithivi* that the question is about earthly things (roots, *mala*); during the *apas* about life; during the *taijas* about minerals; during the *ākāśa* nothing.

183. Leaving the Sun and the Moon, when the breath goes to the *Rahu* know that it (*prāna*) is in motion and desires another place.

184. Pleasure (1), growth (2), affection (3), playfulness (4), success (5), laughing (6) in the *prithivi* and the *apas*; want of power to work in the organs (7), fever (8), trembling (9), going out of one's country (10) in the *taijas* and *vayu*.

185. Loss of the life, substance (11), and death (12) in the *ākāśa*—these twelve are the phases of the moon

(i.e. the forms, etc., which the negative matter assumes); they ought always to be known with pains by the wise.

NOTES.

These twelve are the phases of the moon. The moon here means the power which gives sustenance to names and forms. That power, the *rayi*, appears in twelve forms, according to *tatwic* changes.

The flow of the left *Nadi* in its diurnal course is not meant here.

186. In the East, the West, the South, and the North, the *tatwas*, *prithivi*, etc., are powerful, so let it be said.

187. Fair one, the body must be known as made of the five *Mahabhutas*—the *prithivi*, the *apas*, the *taijas*, the *vayu*, and the *ākāśa*.

188. Bone, muscle, skin, *Nadi* and hair—these are the fivefold *prithivi* as laid down by the *Brahmavidya* (the divine science).

189. The *semen virile*, the female germinal fluid, fat, urine, and saliva—these are the fivefold *apas* as laid down by the divine science.

190. Hunger, thirst, sleep, light, drowsiness—these are the fivefold *agni* as laid down by the divine science.

191. Removing, walking, smelling, contraction and inflation—these are the fivefold *vayu* as laid down by the divine science.

192. Desire to have, desire to repel, shame, fear and forgetfulness—these are the fivefold *ākāśa* as laid down by the divine science.

193. The *prithivi* has five qualities the *apas* four, the *taijas* three, the *vayu* two, the *ākāśa* one. This is a portion of *tatwic* knowledge.

194. The *prithivi* is fifty *palas*; the *apas* forty *palas*; the *taijas* thirty; the *vayu* twenty; the *ākāśa* ten.

195. In the *prithivi* income is delayed; in the *apas* it comes at once; in the *vayu* it is very little; in the *Agni* even what is in hand is destroyed.

196. (The lunar mansions) *Dhanestha* (1), *Rohini* (2), *Jyeshtha* (3), *Anaradha* (4), *Srawana* (5), *Abhiji*, (6), and *Uttarashadh* (7)—these are said to be the *prithivi tatwa*.

197. *Bharani* (1), *Krithika* (2), *Pushya* (3), *Magha* (4), *Purvaphalguni* (5), *Purvabhadrapada* (6), and *Swath* (7)—these are said to be the *taijas tatwa*.

198. *Purva shada* (1), *Shelesha* (2), *Mula* (3), *Ardra* (4), *Revati* (5), *Uttara bhadrapada* (6), and *Satabhisha* (7)—these are the *apas tatwa* beloved !

199. *Vishakha* (1), *Uttaraphalguni* (2), *Hasta* (3), *Chitra* (4), *Punarvasu* (5), *Ashwani* (6), and *Mrigashish* (7)—these are the *vayu tatwa*.

200. Whatever good, or bad, the messenger asks about, standing towards the flowing *Nadi*, comes not to pass as he desires. In the empty *Nadi* it is the reverse.

201. Even when the *Nadi* is full, but the *tatwa* is not congenial, there is no success. The sun or the moon gives success only when combined with the congenial *tatwa*.

202. *Rama* got victory in an auspicious *tatwa*; so

did *Arjuna*. The *Kauravas* were all killed in battle on account of the antagonistic *tatwa*.

203. By the acquired velocity of other births, or by the kindness of the *guru*, some men come to know the nature of the *tatwas* by a mind purified by habituation.

THE MEDITATION OF THE FIVE TATWAS.

204. Meditate upon the *prithivi tatwa* with L (or Lam) as its algebraical symbol, as being quadrangular, yellow, sweet-smelling, and conferring a colour as pure as that of gold, freedom from disease and lightness of the body.

205. Meditate upon the *apas tatwa* with V (or Vam) as its algebraical symbol, as being semilunar, white as the moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.

206. Meditate upon the *taijas tatwa* with R (or Ram) as the algebraical symbol, as being triangular, red, and giving the power of consuming a good deal of food and drink, and the endurance of burning heat.

207. Meditate upon the *vayu*, with P (or Pam) as the algebraical symbol, as being spherical, sky-blue, and giving the power of going into the space, and flying like birds.

208. Meditate upon the *ākāśa tatwa* with H (or Ham) as the algebraical symbol, formless, foreshadowing many colours, and as giving the knowledge of the three times, and the powers *Anima*, etc.

209. Where there is a man who knows the science

of breath, there can be no wealth better than him. It is known that by the Knowledge of breath one gets good fruit without much ado.

THE AUSPICIOUS VICTORY.

Said the goddess :—

210. Great Lord ! the god of gods, the giver of happiness, the science of the rise of breath is a very high science ; how does it comprehend the Knowledge of the three times ?

Said the god :—

211. Fair one ! the Knowledge of three times refers to three things, and nothing else :—

1. Fortune.
2. Victory in battle.
3. Good or bad (end of other actions).

212. On account of the *tatwa* any act is good or bad in effect ; on account of the *tatwa* comes victory or discomfiture ; on account of the *tatwa* comes scarcity and plenty of wealth. The *tatwas* are said to show themselves in these three states.

Said the goddess :—

213. Great Lord ! the god of gods, the all-comprehending ocean of this world is the greatest friend and help-mate of men, (that is) he who causes the fulfilment of all his works ?

Siva said :—

214. The *Prāna* alone is the highest friend, the *Prāna* is the greatest helpmate. Fair one ! there is no friend better than *Prāna*.

Said the goddess :—

215. How does the force of *Prāna* stand in the body ? What is the appearance of *Prāna* in the body ? How is the *Prāna* known by the *Yogis* to be acting in the *tatwas* ?

Siva said :—

216. In the city of the body the *Prāna* is the Lord Protector while going in, it is the ten fingers, while going out, twelve.

NOTES.

This section refers to the human Aura. The subtle *Prāna* surrounds the gross human body like a halo of light. The natural length from the body to the circumference of this halo is twelve fingers of the man whose *Prāna* is measured. This length is affected during the ordinary course of inspiration and expiration. At the time of inspiration the length is reduced to ten fingers ; at the time of expiration it is restored to twelve. During certain other actions, too, the length varies. Thus, in walking, the length of *Prāna* becomes twenty-four ; in running, forty-two.

In cohabitation, it becomes sixty-five ; in sleeping, one hundred. In eating and speaking, it becomes eighteen.

In ordinary men, the length is twelve fingers. The ordinary length is, however, reduced in extraordinary men. Thus :—

In those men who are free from desire, the length of *Prāna* is reduced by one finger. It becomes eleven.

In men who are always pleasant, always hilarious,
the length is ten fingers.

A poet has nine fingers.

A speaker has eight.

A seer has seven.

A levitator has six ; and so on.

(See the following stanzas.)

217. In walking it is twenty-four fingers, in running forty-two ; in cohabitation sixty-five ; in sleeping a hundred fingers.

218. The natural length of *Prāna*, my goddess, is twelve fingers. In eating and speaking it stretches to eighteen fingers.

219. When the *Prāna* is reduced by one finger freedom from desire is the result. Pleasure results when it is reduced by two ; poetical power when by three ;

220. Power of speech when by four ; second sight when by five ; levitation when by six ; great rapidity when by seven ;

221. The eight *siddhis* when by eight ; the nine *niddhis* when by nine ; the ten figures when by ten ; the loss of the shadow when by eleven ;

222. When it is reduced by twelve the inspiratory and expiratory motions drink of the fountain of immortality at the sun (the centre of *Prāna*). When the *prāna* fills the body up to the end of nails even, for whom else then is food ?

223. Thus has been described the law of *prāna*. It can be known by the teaching of a *guru*, not by millions of sciences and shastras.

224. If the moon does not set in by chance in the morning, and the sun in the evening, they do so respectively after mid-day and midnight.

THE BATTLE.

225. In distant warfare the moon is victorious ; in near places the sun. When the foot raised first in going belongs to the flowing *Nadi*, complete success is the result.

226. In beginning a journey, in marriage, in entering any town, etc., in all auspicious acts, the flow of the moon is good.

227. Putting the enemy's army towards the empty *Nadi*, and one's own towards the full, when the *tatwa* is congenial, one might conquer the whole world.

228. Let one give battle in the direction towards which the breath flows ; victory is certain, even if Indra be in front.

229. If a man puts a question about battle, he will win if he is towards the flowing *Nadi*, lose if he is towards the other.

230. The *prithivi tatwa* points to wounds in the belly, the *apas* in the feet ; the *agni* in the thighs ; the *vayu* in the hands.

231. The *ākāśa* in the head. These fivefold wounds have been described in the science of Breath.

232. He whose name has even letters wins, if he asks the question during the flow of the moon. He who has an odd number of letters in his name wins if he asks the question during the flow of the sun.

233. When the question is put during the moon there will be a peaceful termination ; during the sun the fight must come.

234. During the *prithivi tatwa*, the fight will be equal. During the *apas* the result will be equal. During the *taijas* there will be defeat. During the *vayu* and the *ākāśa* death will ensue.

235. When by some cause the flow of the breath is not clearly felt at the time of the question, let the wise man resort to the following expedient :

236. Sitting motionless let him have a flower thrown upon himself. The flower will fall on the full side. So let him give the answer.

237. Here or elsewhere the knower of the laws of breath is very powerful ; who is more powerful than he ?

Said the goddess :—

238. These are the laws of victory when men fight among themselves ; how does victory come when they fight with *Yama* (the god of death).

Said the god :—

239. Let him meditate upon the Lord when the *prāna* is calm ; during the flow of the moon and then give up life when after that the two *prānas* coincide. He will have what he desires—great benefit and success.

240. The whole manifested world has come out of the unmanifested. That manifested world disappears in the unmanifested when the fact is known.

HOW TO PRODUCE SEXUAL ATTACHMENT.

*Said the goddess :—

241. Great Lord ! thou hast given a description of the battle among men, and with Death ; tell me now how to produce attachment between the sexes.

Said the god :—

242. It has been said by the *Yogis* that if one places himself in the sphere of *prāna*, by drawing the moon with the sun, the female will be eternally attached.

NOTES.

The sphere of *Prāna* means the halo of this force which surrounds the gross body. At the time when the male *prāna* has the pure colour of the sun, and the female that of the moon, let the two halos be brought together. They are at that time in their own element. As the two halos come together, they all exchange colour. With a certain amount of natural satisfaction the individual sun will contract the habit of being satisfied by the individual female *prāna*, and *vice versa*. This must of course be repeated for some time in order to give each of the two *prānas* the permanent colour of the other. One thing more must be done. Any antagonistic colours must not be allowed to take even the slightest hold of either of these *prānas*. If this is done the two will learn to repel each other, and instead of attachment enmity will result.

243. The *prāṇa* is caught by the *prāna* if the *prāna*

does give himself up. When the *prāna* goes in the place of the *prāna*, short life is destroyed.

NOTES.

The first and third *prānas* in the verse mean either the male or the female, while the second means the reverse of either. It means that the male or female *prāna* takes with its substance the female or male *prāna*, if either of the latter allow. This permission must have two phases. There must be a willing mind, otherwise an antagonistic colour will be introduced and consequent repulsion.

There must also be an active throwing out of any antagonistic colours that might be present in the *prāna*, and also a shutting up of both mind and *prāna* against any antagonistic influences.

When the male or female *prāna* goes in the place of, *i.e.*, is saturated in the female or male *prāna*, life is at an end. The negative *prāna* gives general strength to positive and *vice versa*. Strength causes long life. But in order to receive length of life there must be a complete saturation, which is impossible with the presence in any one of these *prānas* of any other antagonistic *prāna*. 244, 245.

PREGNANCY.

246, 247, 248, 249.

250. When in the beginning of the monthly period the males have the sun and the females the moon, even the barren woman gets a child.

251. In questions about the result of a pregnancy, a female child is born if the moon be flowing; a male during the flow of the sun. If both be flowing the foetus will be destroyed.

252. At the time of this question, when the messenger is towards the moon, a female child is born; when towards the sun, a male child. When in the middle a hermaphrodite. When he is towards the full *Nadi* (?) a son is born (?).

253. The *prithivi* brings a son; the *apas* brings a son; in *vayu* comes a girl; in the *taijas* the foetus is destroyed; the *ākāśa* brings a hermaphrodite.

254. When the nostril is empty, nothing is born; when two *tatwas* join, twins are born. When one is passing into the other, the foetus is destroyed. When this happens during the flow of the moon, the result is a female child; when the sun, a male.

255. During the *vishuva* conjunction the foetus is destroyed, or a hermaphrodite is born. Fair One! I tell thee, the knower of the *tatwas* can know this all.

256. When at the time of conception the *vayu tatwa* flows, the child will be a sufferer; when the *apas tatwa* flows, the child will be happy and renowned. When the *taijas tatwa* flows, the foetus is destroyed, or the child is short-lived. When the *prithivi tatwa* flows, the child is wealthy and full of enjoyment.

257. During the *apas tatwa* the child that is conceived is always wealthy, happy, and full of enjoyment. During the *ākāśa* the foetus is destroyed.

258. During the *prithivi* a son is born, during the

apas a girl. During other *latwas* either the fœtus is destroyed or the child is short-lived.

NOTES.

These two stanzas (253, 258) seem at the first sight to record different truths. But they refer to different *prānas*—the one to the positive, the other to the negative.

259. Children are born when the sun goes into the moon and the moon goes into the sun. This can be easily known from a teacher, not by millions of sciences and *shastras*.

NOTES.

The female cells in the ovary are the moon. They have the capability of being impressed into any form by the male cells—the sun. The *semen virile* is hotter than the germ cells of the female. As the former act upon the latter, these expand. The former only act upon the latter when these present themselves to them—this is expressed by saying that the sun enters the moon, and the moon enters the sun. When both of these thus enter each other, the female matter which receives a constant nourishment by the help of the Power *Kundali*, begins to expand along lines stretched for it by the inherent power of the sun. In the *semen virile* lies hidden the future man, just as a tree in the seed. This is a veritable picture of the sun, or we might say the macrocosmic *prāna*. The *semen virile* is, in fact, the mirror in which on account

of *tatvic* affinity is reflected the *individual truti*, with which the reader must now be familiar. The *semen virile* thus is the reservoir of the whole *prānamaya Kosha*.

The female is similarly the perfect moon, representing every portion of the body. They act upon each other, and the gross form is the result.

THE YEAR.

260. On the first lunar day of the white fortnight of the month of *Chaitra*, let the wise *yogi* see both the northward and southward journey of the sun by an analysis of the *tatvas*.

NOTES.

On this day begins the *samvat* year of the era of King Vikramaditya.

261. If at the time of the rise of the moon, the *prithivi*, the *apas*, or the *vayu tatva* be flowing, all kinds of grain will be plentiful.

262. The flow of the *taijas* and the *ākāśa* gives fearful famines. This is the nature of Time. In this way is known the effect of Time in the year, the month, and the day.

263. If the *susumna*, which is bad in all worldly concerns, be flowing, there will be confusion in the land, subversion of the kingdom, or fear thereof, epidemic and all sorts of diseases.

264. When the sun passes into Aries, let the *yogi*

meditate upon the breath, and, finding out the prevalent *tatwa*, tell the world what will be the nature of the next year.

NOTES.

On this day begins the solar year. The *tatwic* colour of Universal *Prāna*—the External one—at any time is determined by the positions of the sun and moon and by those of the planets, whose presence exercises a very potent influence upon the *tatwic* value of any moment. This *tatwic* value changes according to a universal law.

If at any time the *apas tatwa* is flowing, it can never abruptly pass into the *taijas*, but must do so grade by grade. These atmospheric *tatwas* run many minor courses. Hence it is possible, though extremely difficult and complicated, to calculate from the *tatwic* value of one moment the *tatwic* value of any future moment.

The living world is always affected by these *tatwic* changes. In the act of breathing nature has furnished a very exact and faithful scale for the measurement of *tatwic* changes. Hence the *yogi*, who can live in conformity with time and space can foretell the future very easily. Ah! but how very difficult is it to live in perfect conformity with time and space!

265. The good aspect of the year, the month, and the day is known by the *tatwas*, *prithivi*, etc., and the bad one by the *ākāśa* and the *vayu*.

266. If the *prithivi tatwa* flows there will be plenty and prosperity in the kingdom, and the earth will be full of good crops; there will be much comfort and enjoyment.

267. If the *apas tatwa* flows there will be plenty of rain, plenty of grain, no want, great comfort, and well-grown fields.

268. If the *agni tatwa* flows there will be famine, subversion, or fear thereof; there will be fearful epidemics and the least possible rain.

269. If the *vayu tatwa* flows when the sun goes into *Aries*, there will be confusion, accidents, famine, little rain, or the *itis*.*

270. If the *ākāśa tatwa* flows when the sun goes into *Aries*, there will be want of grain and comfort.

271. When the full breath is in its own proper place, with its own proper *tatwas*, success of all sorts is the result. If the sun and the moon are the reverse grain must be laid up (against a scarcity).

272. If the *agni tatwa* flows there will be inequality of prices; if *ākāśa*, there will be continuous scarcity. Let things be laid up then; there will be a rise in the prices two months thereafter.

273. When the breath is changing into the sun it gives birth to fearful diseases. When the *ākāśa* and the *vayu* are conjoined with the *taijas*, the earth will become the picture of hell.

* The *itis* are six afflictions which distress the crop—too much rain, &c.

NOTES.

The disturbance of *tatwic* balance is disease; hence every *tatwa* has its own diseases.

THE DISEASED.

274. In the *prithivi tatwa* there is its own disease; in the *apas tatwa* the disease of the same *tatwa*; and so in the *taijas*, the *vayu*, and the *ākāśa*, similar and hereditary diseases.

NOTES.

When two men come together their *prāṇas* exchange colour. It is on this account that you can measure from the momentary reflection in your own body the colour of any other man that is near you. The present of every man is the father of his future. Hence you can predict the end of any disease, or the time of death.

All that has been ascertained to be true on these heads has been described in the various sections of this book.

275. When the messenger* comes first towards the empty half of the body, and then towards the full half, he about whom the question is put will surely live, even if he be (apparently) lying in the swoon (of death).

276. If the question is put to the *yogi* while sitting in the same direction with the patient, he will live

* The man who comes to ask questions about anything.

even though many a disease might have gathered strength in his body.

277. When the breath is in the right nostril, and the messenger speaks of his affliction in piteous accents, the patient will live. During the moon the effect is ordinary.

278. If the question be asked while holding the picture of the patient towards the *prāna* and looking at it, the patient will live.

279. When during the flow of the sun or the moon, the *yogi* gets into a carriage and the question is put to him while there, the messenger will have success in his desire.

280. When at the time of the question the *yogi* sits upstairs while the patient is downstairs, he will certainly live. If the patient be up stairs, he will certainly go to the house of *Yama* (the god of death).

281. If at the time of the question the messenger is towards the empty nostril, but speaks the reverse of what he desires, he will have success. If the reverse is the case, the result too is the reverse.

282. When the patient is towards the moon and the asker towards the sun the patient will certainly die, even if he be surrounded by hundreds of physicians.

283. When the patient is towards the sun, and the asker towards the moon, then too the patient dies, even if *Sambhu* be his protector.

284. When one *tatwa* is out of its proper time, people are subdued by disease; when two are wrong,

they cause misfortune to friends and relations ; if it is out of place for two fortnights death is the result.

THE PREDICTION OF DEATH.

285. In the beginning of a month, a fortnight, and a year, let the wise man try to find out the time of death from the movements of *prāna*.

286. The lamp of the five *tatwas* receives its oil from the moon. Protect it from the solar force ; life will thereby become long and stationary.

287. If by mastering the flow of breath, the sun is kept in check, life is prolonged. Even solar time is cheated.

288. The moon falls from heaven giving the nectar of life to the lotuses of the body. By the constant practice of good actions and *yoga* one becomes immortal by the lunar nectar.

289. Make the moon flow during the day, the sun during the night. He who practises thus is doubtless a true *Yogi*.

290. If for one night and day continuously the breath flows by one *Nadi*, full three years will bring death.

291. He whose breath flows by the *Pingalā* two whole days and nights continuously has, as the knowers of the *tatwas* say, two years more to live.

292. If the moon continuously flows during night and the sun during the day, death will come within six months.

293. When the sun flows altogether, and the moon is not altogether seen, death comes by a fortnight. So says the science of death.

294. He whose breath flows from one nostril for three nights continuously has, so say the wise, a year only to live.

295. Take a vessel of the *Kansya* alloy. Fill it with water, and see in it the reflection of the sun. If in the midst of the reflection is seen a hole the seer will die within ten days. If the reflection is smoky, death will come the same day. If it is seen towards the South, West, and North respectively, death will come within six, two and three months. Thus has been described the measure of life by the omniscient.

296. (If a man sees the figure of the messengers of death he is sure to die.) The messenger of death has red or reddish clothes, matted hair, diseased teeth, oil-besmeared body, a weeping and red-hot face, a body besmeared with ashes, flying flames of fire, having long heavy rods, and standing towards the empty *Nadi*.

297. When the skin is cool but the inside is hot, death must come within a month.

298. When a man changes suddenly and unaccountably from good habits to bad, or from bad habits to good, he is sure to die.

299. He whose breath that comes out of the nose is cool, but that which comes out of the mouth is hot like fire, is sure to die of great heat.

300. He who sees hideous figures, and bright light

without making out the flame, lives not for nine months.

301. He who suddenly begins to feel heavy bodies light, and light bodies heavy, and he who being dark in colour begins in disease to look gold-coloured, must die !

302. He whose hands, chest, and feet become at once dry after bathing has not ten nights to live.

303. He who becomes dim of sight, and cannot see his face in the pupil of another's eye must doubtless die.

304. Now shall I tell thee something about the shady Figure (*Chhya Purusha*). Knowing this, man very soon becomes the knower of the three times.

305. I shall speak of those experiments by means of which even distant death is known. I shall describe all these in accordance with the *Sivagama*.

306. Going to a lonely place and standing with the back towards the sun let a man look with attention into the neck of the shade he throws on the ground.

307. Let him see this for as long a time as he can calmly repeat the words—

“ *Om, Krâm parabrahman namah* ”

for 108 times. Then let him look up into the sky. He will thus see Shankara (the figure of a being capable of appearing in many colours).

308. By doing this for six months, the *yogi* becomes the lord of those who walk on earth ; by two years he becomes absolutely independent, and his own master.

309. He obtains the knowledge of the three times and great bliss. There is nothing impossible for the constant practice of *Yoga*.

310. The *Yogi* who sees this figure in the clear heavens having a dark colour, dies within six months.

311. When it is yellow there is fear of disease ; when it is red there will be loss ; when it has many colours there will be great confusion and dejection.

312. If the figure be wanting in feet, shanks, abdomen and the right arm a relation is sure to die.

313. If the left arm is wanting the wife will die ; when the chest and the right arm is wanting, death and destruction will come.

314. When the fœces and gas escape at once, the man is sure to die in ten days.

315. When the moon flows altogether, and the sun is not at all seen, death comes surely in a month. So says the Science of Death.

316. Those whose death is near cease to see the *Arundhati*, the *Druhva*, the steps of Vishnu, and the circle of the mothers as they are pointed out to them.

317. The *Arundhati* is the tongue ; the *Dhruva* the tip of the nose ; the eyebrows are the steps of Vishnu, the pupil of the eye the circle of the mothers.

318. The man who ceases to see the eyebrows dies within nine days ; he who ceases to see the pupil of the eye dies within five days ; he who ceases to see the nose dies within three days ; he who ceases to see the tongue dies within one day.

319. The pupil of the eye is seen by pressing the eye near the nose.

THE NADIS.

320. The *idā* is also technically called *Gangā*; the *pingalā*, *Yamuna*; the *susumna* *Saraswati*; the conjunction is called *Prayaga*.

321. Let the *Yogi* sit in the posture called *padma-sana*, and perform *prānāyama*.

322. The *Yogis* must know the *puraka*, the *rechaka*, and the third *Kumbhaka* for obtaining power over the body.

323. The *puraka* causes growth and nourishment, and equalizes the humours; the *Kumbhaka* causes stability, and increases the security of life.

324. The *Rechaka* takes away all the sins. He who practises this reaches the state of *yoga*.

325. In the *Kumbhaka* hold the air in as much as possible; let it go out by the moon and in by the sun.

326. The sun drinks the moon, the moon drinks the sun; by saturating one with the other, one may live till the moon and the planets.

327. The *Nadi* flows in one's own body. Have power over that; if it is not let go through the mouth or nose, one becomes a young man.

328. When the mouth, nose, eyes, and ears are stopped by the fingers, the *śatras* begin to take their rise before the eyes.

329. He who knows their colour, their motion, their

taste, their places, and their signs, becomes in this world equal to the god *Rudra*.

330. He who knows all this, and reads it always, is freed from all pain and gets what he desires.

331. He who has the knowledge of breath in his head, has fortune at his feet.

332. Like the One in the Vedas, and the sun in the Universe, is the knower of the Science of Breath to be honoured. He who knows the Science of Breath and the Philosophy of the *tatwas*, knows not even millions of elixirs to be equal to it.

334. There is nothing in the world which will release you of the debt of the man who gives you the knowledge of the word (om) and of breath.

335. Sitting in his own place, with measured food, and sleep, let the *Yogi* meditate upon the highest *Atma* (whose reflection the Breath is). Whatever he says will come to pass.

THE END.

GLOSSARY.

GLOSSARY.

A.

ABHIJIT.—One of the lunar mansions.

ABHINIVESHA.—The technical name for that weakness of the mind which causes fear of death. It is one of the five *miseries* of the Yogis.

AGAMA.—One of the three means of knowledge. The Knowledge which comes to us from the experience of researches of others, which we take on authority, is said to come from *Agama*. The Vedas are called *Agama* for the same reason.

AGNI.—Fire. A name of the luminiferous ether, otherwise called the *Taijas tatwa*. Its colour is red. Other colours result from a composition with other *tatwas*.

AHANKARA.—Egoism.

AHAVANIJA.—One of three fires which were maintained in an ancient Hindu household.

ÂKÂSHA, or ÂKÂSA.—The name of the first *tatwa*, the soniferous ether. This is a very important *tatwa*. All the other *tatwas* come out of this, and live and work in this. All the forms and ideas of the universe live in this. There is no living thing in the world, which is not preceded by *Âkâsa* or followed by it. This is that state from

which we may expect every other substance and every other *tatwa* to immediately come out, or, more strictly, in which everything is, but is not seen.

ALAMBUSHA, or ALAMMUKHA.—A tube in the human body which is said to open in the mouth; therefore the alimentary canal.

AMBARISHA.—One of the five hells. The qualities of the *Apas tatwa* are found here in painful excess.

ANANDA.—This is that state of bliss in which the soul merges into the spirit. It also means the spiritual state of *tatwic* atmosphere.

ANANDAMAYA KOSHA.—The spiritual coil, the spiritual monad.

ANARADHA.—The seventeenth lunar mansion.

ANDHATUMISRA.—The hell where the qualities of the *Ākāśa tatwa* are found in painful excess.

ANUMANA.—Inference.

APANA.—That manifestation of the life principles which throws out of the system things which it no longer requires, such as fæces, urine, etc.

APANTARTAMAH.—A Vedic *rishi*, said to have incarnated as Vyasa Krishna Dwaipayana, the author of the Mahabharata, etc.

APAS.—The name of one of the five *tatwas*, translated into English as the gustiferous ether.

ARDRA.—One of the lunar asterisms.

ASAMPRAJNATA.—The higher state of mental trance, in which the mind is perfectly absorbed in the soul. The lower state is known as *Samprajnata*.

ASAT.—The negative breath or phase of matter.

ASHWINI.—The first lunar mansion.

ASMITA.—I. A synonym of *Ahankara*, egoism. 2.

Making part or parcel of self. 3. The notion that the self is nothing separate from percepts and concepts.

AVIDYA.—False knowledge.

B.

BHARANI.—The second lunar mansion.

BHUTAS.—The shells of the departed spirits.

BRAHMA (with the short *a*).—Also known as *para-brahma*, the ONE ABSOLUTE, from which comes out the Universe.

BRAHMÁ (with the long *a*).—The self-conscious Universe, the sixth principle of the Universe.

BRAHMADANDA.—The vertebral column.

BRAHMÁNDA.—The Universe. Literally, the Egg of Brahmá.

BRAMAVANDHRA.—The hole in the head through which the soul of the *yogi* passes out of the body. The spinal canal ends in this.

BRAHMAVIDYA.—The Divine Science, Theosophia.

BUDDHI.—Understanding.

C.

CH.—The Algebraical symbol for one of those vessels which emanate from the heart.

CHH.—Ditto for another.

CHAITRA.—A lunar month of the Indian Calendar, corresponding generally to February—March.

CHAKRA.—A circle, a disc.

CHAKSHUS.—The eyes; the ocular modification of *prāna*.

CHANDRA.—The moon, the left breath.

CHANDRALOKA.—The lunar sphere.

CHATURYUGI.—The four *yugas*—the *Satyu*, the *trēta*, the

dwapara, and the *Kali*—put together; a period of 12,000 *daiva* years.

CHHANDOGYA.—The name of an *upanishad*, a class of treatises on the Indian Wisdom Religion.

CHITRA.—One of the lunar asterisms.

D.

DAIVA.—Pertaining to the gods (*devas*). Daiva day = one year of men. Daiva year = 365 such days.

DAMINI.—The name of one of the vessels of the human body, probably the one with all its ramifications which proceeds to the breast of the female (?). I have not yet found it described anywhere.

DEVACHIAN.—Now used in English to denote that state of bliss which one enjoys, after death, in the lunar sphere.

DEVADATTA.—One of the ten modifications of the life principle.

DHANANJAYA.—One of the ten modifications of the life principle.

DHANISHTHA.—A lunar mansion.

DRESHKANA.—The third part of a sign of the Zodiac.

DUKKH.—Pain.

DWADASHANSHA.—The twelfth part of a sign of the Zodiac.

DWESHA.—That manifestation of the mind which repels disagreeable things.

G.

G.—The Algebraical symbol for one of the vessels which branch from the heart.

GANDHARI.—The *Nadi* (Q.V.) which goes to the left eye.

GANDHARVA.—The heavenly musician.

GANGA.—A technical term for the sun breath.

GĀRGYA SAURYĀYANA.—The name of an ancient philosophical student mentioned in the *upanishāds*.

GARHAPATYA.—One of the three household fires.

GH.—The Algebraical symbol for one of the tubes which proceed from the heart to branch off all over the body.

GHARI, or GHATI.—1. A period of twenty-four minutes.
2. A lunar *Ghati* is somewhat less—one-sixtieth of a lunar day.

GHRĀNA.—The organ of smell, the odoriferous modification of *Prāna*.

H.

HA. } —1. The technical symbol for the process of ex-
HAM. } piration. 2. The symbol for the *Akāsa tatwa*,
the neuter gender nominative of the same.

HANSA.—This is made from *Ham* and *sa*; is the technical name of parabrahma, because in this state both the positive and negative motions lie *in posse*.

HANSACHĀRA.—The technical term for the process of breathing.

HASTA.—A lunar mansion.

HASTIJIHVA.—A *Nadi* (Q.V.) which goes to the right eye.

HORA.—The half of a Zodiacal sign.

I.

IDA.—The *Nadi* (Q.V.) which spreads in the left part of the body; the left sympathetic.

INDRA.—The ruler of the gods; the wielder of the thunderbolt.

ISHOPANISHAT.—The name of an *upanishad*.

ISWARA.—The sixth principle of the Universe (according to the Septenary division); the same as *Brahmā*.

J.

J.—The Algebraical symbol for one of the twelve stem *Nadis* which branch off from the heart.

JAGRATA.—The waking state.

JH.—The Algebraical symbol for one of the stem *Nadis* proceeding from the heart.

JYESHTHA.—A lunar mansion.

K.

K.—The Algebraical symbol for one of the *Nadis* proceeding from the heart.

KALA.—A division of time = 1 3-5th minutes.

KALASUTRA.—The name of a hell in which the qualities of the *vayn tatwa* are found in painful excess.

KALI.—The name of a cycle of 2,400 *daiva* years. The Iron Age.

KAMALA.—The lotus. A centre of nervous force in the body. (See the text for detailed explanation.)

KÁNSYA.—An alloy of zinc and copper, largely used in making vessels.

KASHTHA.—A division of time = 3 1-5th seconds.

KATHUPANISHAD.—One of the *Upanishads*.

KH.—The Algebraical symbol for a *Nadi* proceeding from the heart.

KOMALA.—Literally, soft.

KRÁM.—The *tantric* symbol for the idea of the human mind, stepping beyond the ordinary bounds of the visible and thus peeping into the invisible.

The ancient *tantric* philosophers had Algebraical symbols to denote almost every idea. This was absolutely necessary to them, because they held that if the human

mind were fixed upon any object with sufficient strength for a certain time, it was sure by the force of will to attain the object. The attention was secured generally by constantly muttering certain words, and thus keeping the idea always before the mind. Shortly, Algebraical symbols were therefore used to denote every idea. Thus Hrien denotes modesty, Kliw denotes love, Aiw denotes protection, Shaum denotes welfare, and so on. Similar symbols were used to name blood-vessels, etc. The *tantric* science is now almost entirely lost; there is at present no available comprehensive key to the symbolical terminology, and much of the symbolical language is, therefore, unfortunately, simply (up to the present time) unintelligible.

KRIKILA.—That manifestation of the life principle which causes hunger.

KRITTIKA.—The third lunar mansion.

KUHU.—That *Nadi* which goes to the generative organs.

KUMBHAKA.—The practice in *prāṇayama* of drawing as deep a breath as possible and holding the inspired air in as long as possible.

KŪRMA.—That manifestation of the life principle which causes twinklings of the eye.

L.

LAM (L.).—The Algebraical symbol for the *prithivi tatwa*.

LOKA.—A sphere of being.

M.

MAGHĀ.—The tenth lunar mansion.

MAHABHUTA.—A synonym of *tatwa*.

MAHAKALA.—The hell in which the qualities of the *prithivī tāwa* are found in painful excess.

MAHÁMOHA.—One of the five miseries of Patanjali. A synonym of *Rāga* (desire to obtain or retain).

MAHESHWARA.—The great Lord, the great Power.

MAHURTA.—A division of time = forty-eight minutes.

MANAS.—Mind ; the third principle of the Universe from below.

MANOMAYAKOSHA.—The mental coil. The individualised mind which is, as it were, a sheath for the spiritual energy to manifest itself in, in the particular way we find the mind working.

MANU.—The Being conceived as being the substratum of the third principle of the Universe from below. The *idea* of the humanity of one of those cycles known as *manwantaras*.

MANUSHA.—Pertaining to men ; human. Manusha day, the ordinary day of twenty-four hours ; Manusha year, the ordinary solar year. The lunar month is known as the day of the fathers (*Pitrya*), the solar year itself is known as the day of the gods.

MANWANTARA.—A cycle of seventy-one *Chaturyugis*, (Q.V.), during which reigns one *Manu*, i.e., during which exists humanity of a certain type.

MANWANTARIC.—Pertaining to a Manwantara.

MATARISHWA.—Literally, he who sleeps in space. Applied to *Prāna* as performing the functions of recording the acts of men, etc.

MERU.—Also called *Sumeru*. The *Puranas* speak of its being a mountain (*parvata*, *achala*), on which is situated *Swarga*, the heaven of India, which contains the cities of gods, having celestial spirits for inhabitants. It is, in fact,

spoken of as the Olympus of the Hindus. The fact is that *Meru* is no mountain of earthly mould, such as we are familiar with on the face of our earth. It is the boundary line which divides the atmosphere of earth from the upper air, the pure ether, or, in our terminology, the *Meru* is the bounding circle of the Terrestrial *Prāṇa*. This side the circle is our planet, with its atmosphere; that side the celestial *Prāṇa*, the abode of the celestials. The sage Vyasa describes the *Bhurloka* (the Earth) as extending from sea level (*a vicheb prabhriti*) to the back of the *Meru* (*Meru prishtham yavat*). On the face of the so-called mountain live the celestials, hence the earth's boundary is its back. This line is called a mountain from its fixed, unchangeable position.

MOHA.—Forgetfulness. It is a synonym of *asmita* (Q.V.), one of the five miseries of Patanjali.

MOKSHA.—That state of being in which the downward tendencies of the mind absolutely die out, and in which, therefore, without the danger of rebirth, the mind remains merged in the soul.

MRIGSHIRAH, or MRIGSHIRSHA.—A lunar mansion.

MULA.—A lunar asterism.

N.

N.—The symbol for one of those *Nadis* (Q.V.) which ramify from the heart.

N.—Ditto another.

NĀDI.—This word means a tube, a vessel. It is applied indiscriminately to blood-vessels and nerves. The idea of the word is that of a tube, a vessel, or even a line, along which something flows, be it a liquid or the current of a force.

NĀGA.—That manifestation of life which causes belching.
 NAMAḤ.—Obeisance.

NAVĀNSHA.—The ninth part of a sign of the Zodiac.

NĀSADĀSIT.—A hymn of the *Rigveda*, the one hundred and twenty-ninth of the tenth *Mandala*, which begins with these words. In this hymn is found the germ of the science of Breath.

NIDRA.—Dreamless sleep.

NIMESHA.—A division of time = 8-45ths of a second. Literally, it means the twinkling of the eye.

NIRVĀNA.—The extinguishment of the downward tendencies of the mind. It is a synonym of *moksha*.

NIRVICHĀRĀ.—The ultra-meditative intuition in which, without the least effort of thought, the past and future, the antecedents and consequents of a present phenomenon at once make their appearance in the mind.

NIRVITARKĀ.—A kind of intuition (*sampatti*), the wordless intuition. It is that state of mental lucidity in which the truths of nature shine of themselves without the intervention of words.

P.

PADA.—Foot; that modification of life matter which acts in walking.

PADMA.—A synonym of *Kamala* (Q.V.).

PALA.—A measure, a weight, about 1 1-3rd oz.

PAM. (P.).—The Algebraical symbol for the *vayu tatwa*. *Pam* is the neuter gender nominative of the letter *pa*, the first letter of the word *pavana*, a synonym of *vayu*.

PANCHI KARANA.—Literally, the word means making five-fold. It has been roughly translated as the division into five. It means the process of a minimum of a *tatwa*

being composed with those of others. Thus, after the process, every molecule, say of the *prithivi tatwa*, will consist of eight minima.

$$\text{Prithivi} = \frac{\text{Prithivi}}{4} + \frac{\text{Akāsa}}{1} + \frac{\text{Vayū}}{1} + \frac{\text{Agni}}{1} + \frac{\text{Apas}}{1}$$

And so on. In *ananda* the *tatwas* are single. In *vijnana* and afterwards each is fivefold, and hence each has a colour, etc.

PĀNI.—Hand; manual power.

PARABRAHMA.—This is now well known as the causeless cause of the Universe, the ONE ABSOLUTE ALL.

PARABRAHMANE.—The dative of parabrahma; means "to parabrahma."

PARANIRVANA.—The last state in which the human soul can live, and the psychic, mental, and physiological influences have no power on that.

PARAVAIRAGYA.—This is that state of the mind when its manifestations become absolutely potential, and lose all power of coming into the actual without the nod of the soul. In this state every high power makes its appearance easily in the mind.

PARMESHTHI SUKTA.—The "*Nāsad āsit*" hymn noticed above is also called the *Parameshthi sukta*.

PATANJALI.—The author of the Aphorisms of Yoga, the science of mental application and embellishment.

PĀYU.—Excretive organs; the modification of *Prāna* which goes to make up these.

PINGALĀ.—The *Nadi*, and the system of *Nadis* which works in the right half of the body; the right sympathetic.

PITRYA.—Pertaining to the fathers. Pitrya day means the lunar month.

PITTA.—A synonym of *Agni*; means heat, temperature.

PRAKRITI.—The undifferentiated cosmic matter.

PRALAYA.—The cessation of the creative energies of the world; the period of rest.

PRAMĀNA.—Means of knowledge. These are—(1) the senses, (2) Inference, (3) Authority; or, in other words, the experience of others.

PRANA.—The life principle of the Universe and its localized manifestation; the life principle of man and other living beings. It consists of an ocean of the five *tatwas*. The suns are the different centres of the ocean of *Prāna*. Our solar system is filled to its extremest limit with the *Prāna*, and it is in this ocean that move the various heavenly bodies. It is held that the whole ocean of *Prāna* with the sun and moon and other planets is a complete picture of every living organism on earth, or, for that matter, of any planet. Hence is *Prāna* spoken of sometimes as a person, a living being. All the manifestations of life in the body are known as minor *prānas*. The pulmonary manifestation is known as *prāna* by pre-eminence. The positive phase of matter is also so called as distinguished from *Rayi*, the negative phase of life matter.

PRĀNĀYĀMA.—The practice of drawing deep breaths, keeping the indrawn air inside in as long as possible, and then breathing the lungs out as empty as possible.

PRĀNAMĀYA KOSHA.—The coil of life; the life principle.

PRAPĀTHAKA.—A chapter of the Chhandogya Upanishad.

PRASNOPNISHAT.—One of the upanishads.

PRATYAKSHA.—Perception.

PRAYĀGA.—Really the conjunction of the three rivers, the Ganges, the Jumna, and the now nowhere visible Saraswati at Allahabad. In the terminology of the Science

of Breath it is applied to the conjunction of the right and left streams of breath.

PRITHIVI.—One of the five *tatwas* ; the odoriferous ether.

PUNARVASU.—One of the lunar mansions.

PURÁKA.—The process in *pránáyāma* of filling the lungs with as much air as possible, drawing as deep a breath as possible.

PURVÁBHÁDRAPADA.—One of the lunar mansions.

PŪRVÁSHÁDHA.—One of the lunar mansions.

PÚSHA.—The name of the *Nadi* which goes to the right ear.

PUSHYA.—One of the lunar mansions.

K.

RÁGÁ.—1. That manifestation of the mind which seeks to retain pleasure-giving objects. 2. A mode of music. There are eight modes of music, and each of these has several minor modes called *Raginis*. Each *ragini* has again several harmonies.

RÁGINI.—See above (under Rágá).

RAM.—Neuter nominative of RA ; stands as the Algebraical symbol for the *agni tatwa*.

RASANA.—The organ of taste.

RAURAVA.—The hell in which the qualities of the *taijas tatwa* are found in painful excess.

RAYI.—The negative phase of matter, distinguished from the positive phase by its impressibility. In fact, it is the cooler life-matter, while the hotter is named *Prana*.

RECHAKA.—The practice in *pranayama* of driving the breath out of the lungs.

REVATI.—One of the lunar mansions.

ROHINI.—The fourth lunar mansion.

SHATACHAKSA NIRŪPANA.—The name of a work on the philosophy of the Tantrists.

SHELEŚHĀ.—A lunar mansion.

SHIVĀGAMA.—The name of an ancient book. The present treatise on the Science of Breath contains only the subject of one chapter of that book, which is now nowhere found.

SHIVETA KETU.—The name of an ancient philosopher who is represented in the *Chandogya Upanishad* as reading *Brahmavidya* with his father Gāutama.

SHRAVANA.—A lunar mansion.

SHROTRA.—Ear; the auditory phase of life-matter.

SMRĪTI.—The faculty of retentive memory.

STHULA.—Gross.

STHULA SĀRIRA.—The gross body as distinguished from the higher subtle principles.

SUKHA.—The feeling of pleasure.

SŪRYA.—The sun.

SŪRYA MANDAL.—The portion of space where the influence of the sun reaches.

SŪRYALOKA.—The solar sphere.

SUSUMNA, or SUSHUMNA.—1. The *Nadi* which spreads in the middle of the body. 2. The spinal chord, with all its ramifications. 3. That state of force which is pregnant of both the negative and positive phases, when neither the moon-breath nor the sun-breath flows, the *Prāna* is said to be in *susumna*.

SUSUPTI, or SUSHUPTI.—Dreamless sleep. The state of the soul when the manifestations of the mind experienced in dream are at rest.

SWARA.—The current of the life-wave; the Great Breath; the breath of man. The Great Breath, on whatever plane of life, has five modifications, the *tantras* (Q.V.).

SWAPNA.—A dream.

SWATI.—A lunar mansion.

T.

T.—The name of one of those *Nadis* which ramify from the heart.

TH.—Ditto another.

TAIJAS.—Pertaining to the *Agni tatwa* (Q.V.).

TAMAS.—A synonym of *Avidya*.

TANTRĀ.—This is a class of treatises on the science of the human body and soul. They comprehend a good deal of *yoga*. The language which they use is highly symbolical, and the formulæ of their faith are little more than Algebraical expressions without, at present, any available key.

TATWA.—1. A mode of motion. 2. The central impulse which keeps matter in a certain vibratory state. 3. A distinct form of vibration. The Great Breath gives to *Prakriti* five sorts of elementary extension. The first and the most important of these is the *ākāśa tatwa*; the remaining four are the *prithivi*, the *vayu*, the *apas*, and the *agni*. Every form and every motion is a manifestation of these *tatwas* singly or in conjunction, as the case may be.

TEJAS.—This is one of the *tatwas* (spelt *taijas* (Q.V.) throughout this book); the luminiferous ether. The synonyms of this word are *Agni* and, rarely, *Raurava*.

TRETA.—The second cycle of the *Chaturyugi*, a period of 3,600 *daiva* years.

TRINSHANSHA.—The thirtieth part of a sign of the Zodiac.

TRUTI.—1. A division of time. One hundred and fifty *trutis* equal one second. 2. A measure of space; as much as the sun or moon takes a *truti* of time to move over. A

truti is a perfect picture of the whole ocean of *Prāna*. It is the astral germ of every living organism.

TURĀ.—The higher notes of music opposed to *Komala* (Q.V.).

TURYA.—The fourth state of consciousness. The state of absolute consciousness. The first three states are—(1) waking, (2) dreaming, (3) sleep.

TWAK.—Skin.

U.

UDANĀ.—1. That manifestation of life which carries us upwards. 2. That manifestation by which life recedes into rest.

UDDĀLAKA.—An ancient philosopher who appears as teacher in the *Prasnopnishat*.

UPASTHA.—The sexual organs.

UTTARA BHADHRAPADA.—A lunar mansion.

UTTARA GITA.—The name of a *tantric* work.

UTTARAPHALGUNĪ.—Ditto another.

UTTARASHADHĀ.—Ditto another.

V.

VAIDHRITA, or VAIDHRITĪ.—There are twenty-seven *yogas* in the ecliptic. "The *Yoga*," says Colebrooke, "is nothing else than a mode of indicating the sum of the longitudes of the sun and moon"; and so it is. The *Vaidhrīta* is the twenty-seventh *Yoga*.

VAIRAGYA.—Indifference to the pleasing objects of the world.

VAK.—The goddess of speech; another name of *Saraswatī*.

VAM (V.).—The Algebraical symbol of the *apas tatwa*, from *Vari*, a synonym of *apas*.

VASĀNĀ.—The habit of and tendency towards doing an act which is engendered in the mind by the doing of the act.

VAYU.—One of the *tatwas*; the tangiferous ether.

VEDAS.—The four sacred books of the Hindus.

VEDOVEDA.—A manifestation of the *susumna*. (See the notes in the book.)

VETALA.—An evil spirit.

VICHARĀ.—Meditation. For the philosophical definition see the Essay on *Yoga*.

VIJNANA.—Literally, it means knowing. Technically, it means the Psychic matter and its manifestations.

VIJNANAMAYA KOSHĀ.—The Psychic coil of the spirit.

VIKALPA.—Complex imagination. For definition, see the Essay on MIND.

VINA.—A string instrument of music.

VINDU.—Point.

VIPALĀ.—A measure of time—2.5ths of a second.

VIPARYAYA.—False knowledge; one of the five manifestations of mind recognised by the sage Patanjali.

VIRAT.—The immediate father of *Manu*, and son of Brahmin. The *ākāśic* state of psychic matter from which proceed the mental *tatwas* which constitute *Manu*.

VISHAKHA.—A lunar asterism.

VISHAMĀBHĀVA.—Unequal state. This is a manifestation of *susumna*. In this the breath flows one moment out of one nostril and the next out of the other. (See notes on verse 121.)

VISHRĀMOPANISHAD.—The name of an *upanishad* translated in the text.

VISHUVA, VISHUVAT.—This is a manifestation of *susumna*.
(See notes on verse 121.)

VITARKA.—Philosophical curiosity.

VYANA.—That manifestation of life which causes every part of the body to keep its shape.

VYASA.—An ancient philosopher, the author of the Mahabharata, a commentary on the aphorisms of *Yoga*, the aphorisms of the Vedanta and other works.

VYATIPATA.—One of the twenty-seven *yogas*. (See Vaidhrita.)

Y.

YAKSHA.—A class of demigods.

YAKSHINI.—The female Yaksha.

YAMUNA.—In the terminology of the Science of Bi used for the flowing left *Nadi*.

YASHASWANL.—The *Nadi* which goes to the left ear.

YOGA.—The science of application, attention, and the embellishment of the human mind.

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